THE

BRITISH CRITIC,

For SEPTEMBER, 1806.

O you! whom Vanity's light bark conveys,
On fame's mad voyage, by the wind of praiſe:
With what a ſhifting gale your courſe you ply,
For ever ſunk too low, or borne too high.

POPE.

ART. I. *Elements of Intellectual Philoſophy; or, an Analyſis of the Powers of the Human Underſtanding; tending to aſcertain the Principles of a rational Logic. By R. E. Scott, A.M. Profeſſor of Moral Philoſophy in the Univerſity and King's College of Aberdeen.* 8vo. 491 pp. 9s. Conſtable and Co. Edinburgh; Cadell and Davies, London. 1805.

THE difference which is apparent between the favourite ſubjects of ſtudy proſecuted by nations contiguous to each other, and even by the ſame nation at different periods, is very remarkable. At the æra of the revival of letters in the Weſtern parts of Europe, our neighbours, the Scotch, cultivated with ardour the ſtudy of claſſical literature; and their ſucceſs, for near a century, was in proportion to that ardour. Nothing will be found ſuperior to the writings of Buchanan, either in Latin verſe or in Latin proſe, at the period in which he wrote; and we doubt if England has any thing compoſed at that period which can be conſidered as equal to them. The caſe is now totally changed. For a century paſt nothing has been publiſhed in Scotland in

Latin verſe, nor much in Latin proſe *, that is worthy of notice; while we can boaſt of ſuch a ſeries of writers in that language, as gives us reaſon to hope that the claſſical taſte of England is not yet on the decline.

When Boyle, and Barrow, and Newton, had pointed out the way in which to apply the logic of Bacon to the cultivation of *phyſical ſcience*, our fellow ſubjects on the North of the Tweed were the firſt to follow their great example. The Gregorys and Maclaurin, as they were among the earlieſt, ſo have they been among the brighteſt ornaments of the Newtonian ſchool; while we have reaſon to believe that Locke's *Eſſay on the Human Underſtanding*, which gave the firſt ſucceſsful blow to the ſcholaſtic method of ſtudying *intellectual philoſophy*, made its way into Scotland by ſlow degrees; and that when it was adopted by the univerſities of that kingdom, it was, for ſome time, conſidered as a ſyſtem approaching very near to perfection. The conſequences drawn, or ſuppoſed to be drawn from ſome of its principles, by Berkeley and Hume, juſtly alarmed the religious world, and at length induced various philoſophers, both Britiſh and foreign, to inquire more minutely than had yet been done, into the evidence of thoſe principles. To the ideal ſyſtem of Locke many ſhrewd objections had indeed been made, ſoon after its firſt appearance, by our immortal Bp. Stillingfleet; but as his lordſhip was ſuppoſed to be prejudiced in favour of the ſcholaſtic philoſophy, his objections did not attract all the attention to which they are unqueſtionably entitled; and it was reſerved for Pere Buffier and Dr. Reid to deprive Locke of much of that popularity which he had hitherto enjoyed.

Neither of theſe philoſophers has, indeed, been ſo ſucceſsful as the fond admirers of each ſeem to ſuppoſe; but both have unqueſtionably great merit; and the well-earned fame of the latter has completely turned the attention of his countrymen from phyſical to metaphyſical ſcience. Since the

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* Ruddiman's celebrity, as a claſſical ſcholar, is indeed well known, and his grammatical writings in that language, together with his edition of Livy, are univerſally admired; but ſince his death, Dr. Gregory, to whom the work before us is dedicated, is perhaps the only Scotchman who has publiſhed any thing in Latin that is much talked of out of Scotland. His *Conſpectus Medicinæ Theoreticæ* is certainly a piece of elegant compoſition, and, we believe, a ſyſtem of ſound ſcience; under which eſtimation it is very generally read.

death

death of Maclaurin, hardly any thing has, in Scotland, been publiſhed in mathematics or mechanical philoſophy, entitled to high reputation. That country has, indeed, produced ſome of the firſt chemiſts of even this chemical age; but at preſent her men of ſcience are in general metaphyſicians, and nothing but metaphyſicians. Such, indeed, is the bent of the nation, occaſioned probably by the celebrity of Reid, and Campbell, and Beattie, and Ferguſon, and Stewart, not to mention Lord Kaimes, Mr. Hume, and Dr. Smith, who were of a different ſchool, that the followers, *haud paſſibus æquis*, of theſe illuſtrious writers, ſeem to hope for a portion of the ſame celebrity, from carrying the ſubtleties of metaphyſics into the language of the pulpit and the bar, and indeed of every department of literature. Hence we find them trying, by metaphyſical teſts of truth, the reality of facts recorded in hiſtory; the expediency of political or commercial innovations; and even, in ſermons addreſſed to the people at large, the moral fitneſs of the divine diſpenſations!

It ſeems to be the object of Profeſſor Scott, in the volume before us, to recal the minds of his countrymen from theſe devious wanderings, and by analyzing the powers of the human underſtanding, to eſtabliſh ſuch principles of ſound logic, as may enable his readers to aſcertain the various kinds of evidence, which are admiſſible in the different departments of ſcience. That the object is of importance, will not be queſtioned; and we have no heſitation to ſay, that we are not acquainted with any recent publication in which it has been ſo fully attained in ſo ſmall a compaſs. The author himſelf, however, ſpeaks of his work with great modeſty. It was originally intended, he ſays, merely to ſerve as a text book to part of his courſe of academical lectures; and it is offered to the public only as a treatiſe, which may prove of ſome uſe to the ſtudent, till an abler hand ſhall undertake the taſk of ſupplying what he ſtill conſiders as a deſideratum in elementary ſcience. It is divided into eight chapters, in which the author treats

"1. Of Conſciouſneſs; 2. Of Senſation; 3. Of Perception; 4. Of Abſtraction; 5. Of Aſſociation or Combination; 6. Of Conception and Imagination; 7. Of Memory; and 8. Of Reaſon." To theſe are added, in an Appendix, three Chapters; "1. On Mathematical Reaſoning; 2. On the Induction of Phyſical Science; and 3. On the Induction of Metaphyſics and other Sciences."

We cannot ſay that we entirely approve of this arrangement. Though it is certain that conſciouſneſs accompanies

the exerciſe of every faculty of the human mind, we certainly ſhould not think of beginning an elementary treatiſe of intellectual philoſophy with an analyſis of conſciouſneſs. We become acquainted with the operations (if we may ſo expreſs ourſelves) as well as with the objects of *external* ſenſe, much ſooner than with the operations and objects of *internal* ſenſe; and we are decidedly of opinion, that in every ſtudy we ſhould follow as cloſely as poſſible the progreſs of nature, Such was the foundation on which Dr. Reid formed the arrangement of his *Eſſays on the Intellectual Powers of Men*; and that arrangement has not been improved by any of his followers who have yet deviated from it. A man even of good ſenſe, who has not turned his attention to theſe ſpeculations, cannot, without great difficulty, be made to comprehend what is meant by conſciouſneſs; but all men have ſome notions, however inadequate, of *ſeeing*, *hearing*, *touching*, *taſting*, and *ſmelling*. This is ſo far from being the caſe with reſpect to *conſciouſneſs*, that even ſome philoſophers (and Mr. Scott ſeems to be one of the number) improperly confound it with reflection. Conſciouſneſs and reflection are, however, very different.

"The firſt," ſays Dr. Reid, "is common to all men at all times, (when they are awake) but is inſufficient of itſelf to give us clear and diſtinct notions of the operations of which we are conſcious, and of their mutual relations, and minute diſtinctions. The ſecond, to wit, attentive reflection upon theſe operations, making them objects of thought, ſurveying them attentively, and examining them on all ſides, is ſo far from being common to all men, that it is the lot of very few."

If this be ſound philoſophy, of which we have not a doubt, much of the preſent author's firſt chapter is erroneous. The queſtion at iſſue cannot be decided by argument, as it depends entirely upon the meaning of the word conſciouſneſs, and on what not only mankind but all ſentient beings feel, and muſt feel, when they are awake. The author, indeed, ſays, that

"The power of conſciouſneſs appears to be altogether denied to the lower animals, and does not ſhew itſelf in man till he is advanced towards maturity," (p. 27); "that we are not at all times conſcious of the operations of our own minds while we are awake," (p. 33); and that "in the earlier period of life the faculty of conſciouſneſs lies dormant." P. 34.

All this is to us utterly unintelligible. Is it conceivable that any being, even an *oyſter*, can feel pain, without being *aware* that it feels pain? that a child toſſing his ball, or ſmarting

ſmarting under the rod, is *not aware* of what he is doing or ſuffering? or that the rudeſt clown can ſee, or hear, or reaſon, or reſolve, without being *aware* that he ſees, or hears, or reaſons, or reſolves? It is indeed true, that "trains of thought ſometimes paſs through the mind, of which no trace afterwards remains;" but this happens, not becauſe our faculty of conſciouſneſs then lies dormant, but becauſe we pay not to ſuch trains the attention that is neceſſary to fix them in the memory. It is likewiſe true, and has been often remarked, that a clock may ſtrike in the room where a man is intent on deep ſtudy, without his being conſcious of hearing it; but when that is the caſe he actually hears it not. A pulſe of air indeed ſtrikes his organ of hearing; but a pulſe of air is not ſound; nor is it the *ear* that hears, but the *mind*, of which the powers, in the caſe ſuppoſed, are too much engaged to be attracted by ſuch an object. Mr. Scott's notions of conſciouſneſs are indeed very imperfectly expreſſed. He admits (p. 41) that "it is upon the evidence of conſciouſneſs alone that the belief in the exiſtence of our own minds, and of their various faculties, reſts;" and (p. 42) "that the evidence of conſciouſneſs is felt and admitted by all men, even the moſt unenlightened." Theſe aſſertions are undoubtedly true; but they cannot be reconciled with what we have quoted from his 27th, 33d, and 34th pages; and the inconſiſtency is occaſioned by his confounding *conſciouſneſs*, with what Locke and Reid and others call *reflection*.

"It would ſeem," ſays Mr. Scott, "that Dr. Reid conceived a greater difference to exiſt between conſciouſneſs and reflection, than a mere difference of degree. To me it appears, that reflection, taken in Dr. Reid's ſenſe of it, is nothing more than the deliberate and mature exerciſe of conſciouſneſs; and the very illuſtration (which) he employs to point out the difference, viz. that it is like that between a ſuperficial view, and an attentive examination of the ſame external object, ſerves to ſhew that the one is only a more deliberate and uſeful exerciſe of the other." P. 33.

But metaphyſical illuſtrations muſt not be interpreted thus literally; and this is not a fair account even of Dr. Reid's illuſtration. "The difference between conſciouſneſs and reflection," ſays that philoſopher, "is like a ſuperficial view of an object which preſents itſelf to the eye, *while we are engaged about ſomething elſe*, and that attentive examination which we give to an object *when we are wholly employed in ſurveying it*." Surely this difference is ſufficiently marked to authorize the diſtinction which has been commonly admitted between conſciouſneſs and reflection; and the concluding

words of the paragraph from which the quotation is taken, render the propriety of the diſtinction incontrovertible. "Attention," continues Dr. Reid, "is *a voluntary act*; it requires an *active exertion* to begin and to continue it; and it may be continued as long as we will*; but conſciouſneſs is *involuntary*, and of no continuance, *changing with every thought*." Conſciouſneſs, therefore, cannot be called an *active power* of the mind, though the mind certainly *exerts active power* when it reflects with attention; and no diſtinction more ſtriking than this will be eaſily pointed out between the powers of perception and reaſon, which are never confounded with each other.

The ſecond chapter, in which the author treats of ſenſation, is on the whole extremely well written. His objections to Hartley's doctrine of *vibrations* and *vibrationales* are unanſwerable; and the diſtinction between ſenſation and perception is clearly and accurately pointed out; but he ſeems not thoroughly to underſtand the doctrine of Locke and Reid concerning the *primary* and *ſecondary* qualities of body.

"The reality," he ſays, "of the diſtinction I would place in this, that the primary qualities are thoſe of which we have a diſtinct perception, and but a ſlight *ſenſation*; while, of the ſecondary, our perception is but obſcure, and we have a ſtrong *ſenſation*, which chiefly arreſts our attention." P. 53.

This language is ſcarcely accurate, and can hardly be ſuppoſed to expreſs Mr. Scott's meaning. If hardneſs, ſolidity, extenſion, inertia, &c. were ſenſations, Biſhop Berkeley's demonſtration of the non-exiſtence of matter would be complete; but of theſe things we have no *ſenſation* at all.†

In the third chapter, which treats of perception, there is much to be praiſed, and ſome things which call for cenſure. In his zeal againſt the ideal ſyſtem of Berkeley and Hume, the author controverts the philoſophical axiom, that "nothing can act or be acted upon, but when and where it is preſent;" but to maintain the ſyſtem of his maſters, Reid and Stewart, there is no neceſſity for calling this axiom in queſtion, and

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* That attentive reflection is *voluntary*, and conſciouſneſs *involuntary*, is unqueſtionable; but it is more than queſtionable whether our attention may be continued on any occaſion *as long as we will*. Rev.

† See Brit. Crit. Vol. XXVII. p. 149.

it is fortunate for their ſyſtem that there is not; for a more unqueſtionable truth can hardly be conceived. If a being can *act*, in the proper ſenſe of the word, at one time and in one place, when and where it is not preſent, what is to hinder it from acting at all times, and in all places, when and where it is not preſent? in other words, what is to hinder it from acting when it does not exiſt? Mr. Scott is evidently miſled by confounding the relation of an agent to his action with that of a phyſical cauſe to its effect. Between theſe two relations there are, indeed, many ſtriking analogies; but there are likewiſe between them many ſtriking differences, of which the moſt important is, that as a phyſical cauſe is no agent, what may be predicated of an agent cannot be predicated of it.

"The origin of this prejudice, that all *action* is the effect of *contact*, it is not difficult," ſays Mr. Scott, "to aſſign. This is the only manner in which we ourſelves can act upon external objects; and it is the manner in which all our external ſenſes are acted upon by thoſe objects, either immediately, or by the intervention of ſome medium, ſuch as the rays of light, the undulations of the air, or the effluvia of odoriferous bodies. Yet, after all, when we come to examine the matter a little more nearly, we no more underſtand how bodies act upon one another when in contact, than when at a diſtance; and we ſhould never have found out, independently of actual experience, that motion is the effect of contact or impulſe. Nay, if the ſyſtem of Benewich be true, there is no ſuch thing as real contact in nature, nor is ſuch a thing poſſible. Again, there are many natural phenomena, ſuch as thoſe of gravitation, magnetiſm, electricity, &c. which appear to be produced by the mutual *action* of bodies at a diſtance from one another. For though we have various hypotheſes of intervening media, ethers, or effluvia, which are intended to explain theſe phenomena, all theſe are mere ſuppoſitions, deſtitute of the leaſt ſhadow of proof. The inference is, that the maxim above ſtated, (the axiom in queſtion) is to be ranked among thoſe vulgar prejudices, which, though very generally received, are without any real foundation in nature." P. 89,

The inference is by no means fairly drawn. That all action is the effect of *contact*, taking contact in the proper ſenſe of the word; and that this is the manner in which *we* ourſelves *act on external objects*, if they be the prejudices of any man, are very vulgar prejudices indeed, and can be cheriſhed only by ſuch as conceive the human mind to be a corporeal, though ſubtile, fluid. By conſcioufneſs and experience we know, that, by an act of volition, we move our own arms, and by the intervention of them external

bodies; but volition is not impulſe, nor ſimilar to impulſe; nor can we conceive the mind to be in *contact* with the body which it moves, as we conceive one billiard ball to be brought into contact with another, againſt which it is forcibly impelled. Volition producing effects we apprehend to be the only *action* of which the human mind can form any notion; but *how* volition operates on the body we know not, though we cannot doubt of the fact, and are ſure that it is not by impulſe. Bodies, therefore, which have neither intelligence nor volition, cannot be conceived as *acting* upon one another. They may be inſtruments employed by ſome intelligent and powerful Being; and ſuch they muſt be conceived to be, when one event is conſtantly perceived to follow another; but the apparent action is not the action of them, but of the agent by whom they are employed. Mr. Scott will ſurely admit that there cannot be an action where there is not an exertion of power, and we hardly think that he will contend for the exiſtence of power without a ſubſtance of which that power is an attribute. Wherever there is an action, therefore, there muſt be an agent; but if this be admitted, the axiom that "nothing can act, or be acted upon, but when and where it is preſent," is incontrovertible, and has accordingly, as Mr. Stewart obſerves, been always admitted with reſpect to metaphyſical or efficient cauſes*.

In the fourth chapter the author ſeems to contend for the doctrine of abſtraction, as taught by Locke and Reid, and other *Conceptualiſts;* but he certainly has not confuted the arguments of Berkeley, Campbell, and Stewart, for the doctrine of the *Nominaliſts*. Theſe arguments we believe to be indeed unanſwerable, while we willingly acknowledge that in oppoſing them Mr. Scott diſplays conſiderable ingenuity. His reply, however, to Mr. Stewart's illuſtration of the doctrine of the Nominaliſts by the characters of algebra, is by much too confident; for a happier illuſtration we have not met with in a metaphyſical diſquiſition on any ſubject.

On the fifth chapter, which treats of aſſociation, we have no remarks to make. It is not profound, but it is perſpicuous, and very proper for an elementary treatiſe. The ſame character might be given of the ſixth chapter, had not Mr. Scott adopted from Dr. Reid the moſt palpable miſtake which

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* See *Elements of the Philoſophy of the Human Mind*, Chap. 1, Sect. 2, where the difference between the relation of an agent to his action, and that of a phyſical cauſe to its effect, is ſtated with uncommon perſpicuity.

is to be found, we believe, in the writings of that juſtly celebrated philoſopher.

"A very ſingular error on the ſubject of conception, which appears to have pervaded the writings of the ableſt metaphyſical philoſophers, was firſt ſucceſsfully refuted by Dr. Reid. It is, that our conception of things is a teſt of their poſſibility; ſo that what we diſtinctly conceive, we may conclude to be poſſible; while of what is impoſſible we can form no conception." P. 226.

So far from being a ſingular error, we apprehend this to be an incontrovertible truth. Many things, indeed, are poſſible; nay, many things undoubtedly exiſt, of which we can form no conception; but whatever we *diſtinctly* conceive muſt be admitted to be poſſible, unleſs we ſuppoſe the power of the human imagination to be more comprehenſive than the power of God. But, ſays Mr. Scott,

"Every propoſition, which is true, ſtands oppoſed to another which is falſe; but no one will deny that the falſe propoſition may be as readily conceived as the true one. If the propoſition expreſs a truth which is neceſſary, as is the caſe with mathematical propoſitions, its oppoſite muſt neceſſarily be falſe, that is, impoſſible. Thus, the propoſition, *any two ſides of a triangle are equal to the third ſide*, is not only falſe, but impoſſible, and inconſiſtent with the very notion of a triangle: yet this propoſition may be as diſtinctly conceived as the oppoſite true one, *viz. any two ſides of a triangle are greater than the third ſide*. Indeed, the *demonſtratio ad abſurdum* proceeds upon the aſſumption, and conſequently complete conception, of a falſe and impoſſible propoſition; and thence, by legitimate inferences, arrives at the demonſtration of the truth. It may therefore be held as clearly eſtabliſhed, that the faculty of conception furniſhes no teſt, either of poſſibility or impoſſibility." P. 228.

In this reaſoning, which is very ſimilar to that which was employed for the ſame purpoſe by Dr. Reid, *conception* and *ſuppoſition* are confounded; and from that confuſion proceeds the miſtake into which both writers have inadvertently fallen. A man may *ſuppoſe*, for the ſake of argument, that a propoſition, which he does not *thoroughly underſtand*, is true, while another man, more converſant with the ſubject and with the language in which the propoſition is expreſſed, knows it to be abſurd and impoſſible. This is indeed the caſe with reſpect to all thoſe aſſumed propoſitions from which proceed the mathematical *demonſtratio ad abſurdum*; but ſo far is it from being true that the aſſumed propoſitions are diſtinctly *conceived* by any man that the object, and even the *ſole* object of the demonſtrations, of which they form the baſis,

baſis, is to ſhow that they are utterly inconceivable. Pure mathematics, as Mr. Scott knows well, are converſant only about *ideal* exiſtence, or in other words, about *human conceptions* of meaſurable quantity; and therefore whatever the mathematician proves to be impoſſible, he proves to be impoſſible in idea or conception. The man, who diſtinctly conceives a triangle, ſtands not in need of a demonſtration to convince him, that any two of its ſides are greater than its third ſide; and all that any demonſtration can do in this caſe is only to enable him, who has no diſtinct and *complete* conception of a triangle, to form ſuch a conception. This is indeed all that mathematical demonſtration can do in any caſe; for it is to be remembered that demonſtration does not *make* truth, but only *points it out* to him from whom it is concealed. Accordingly there have been men, ſuch as Sir Iſaac Newton and Biſhop Berkeley, who having made themſelves maſters of Euclid's definitions, axioms, and poſtulates, no ſooner read with attention the enunciations of his theorems, than they diſcovered their truth; and, without reading his demonſtrations, were able to demonſtrate them to others.

In this chapter on conception, the reader will find ſome very ingenious thoughts on *ſympathy*, and the illuſions of the theatre, which we regret that our limits will not permit us to tranſcribe.

In the ſeventh chapter we have met with nothing particularly new or profound. It contains, indeed, ſome uſeful obſervations on the cultivation of the memory, principally by giving attention to what we wiſh to remember, and by marking the aſſociations; and theſe we recommend with earneſtneſs to our younger readers.

The eighth chapter, which treats of reaſon, is on the whole good, and ſome parts of it are eminently good. Locke and Reid, however much they ſeem to differ on ſome points of importance, agree in the diſtinction which they make between *judgment* and *reaſon*, as if they were different faculties. Mr. Scott, having conſidered the diſtinction as ſtated by them, as well as the reaſons by which they ſupport it, ſays,

"I am inclined to infer from theſe conſiderations, as well as from the illuſtrations which are to follow, that the diſtinction which has been made between judgment and reaſoning, is not founded in any natural diverſity of the nature or objects of the faculties; and has no other foundation than the various manner in which the ſame faculty is occaſionally applied. When the truth which is aſſerted, or the falſity which is denied, are perfectly obvious, and require little or no examination, the faculty is then called judgment; but, when *they are* (it is) more remote from common

common apprehenſion, and require a careful inveſtigation, it has been dignified with the name of *reaſoning* (reaſon). In fact, in the very definition which the logicians give of judgment, it is allowed that two things or ideas are compared together, *viz.* the ſubject and predicate of the propoſition expreſſed; and, in a proceſs of reaſoning, each ſtep conſiſts of nothing more than a like compariſon of the agreement or diſagreement of the propoſitions which immediately follow one another.

"This will be rendered ſtill more apparent, if we take for an example any clear and indiſputable proceſs of reaſoning, and examine what is the evidence by which we are led to infer one ſtep from the immediately preceding one; or the concluſion from the general premiſes, when it will appear that this is accompliſhed by the application of ſome ſelf-evident truth, or neceſſary firſt principle, *i. e.* by the intervention of what is called judgment alone. Thus, in the firſt propoſition of Euclid's Elements, in which two circles are deſcribed having a common radius, we infer, that the radii of the one circle, are all equal to thoſe of the other, becauſe each of them, according to the definition of a circle, muſt be equal to this one common radius. What then, I aſk, is the principle which leads us to make this inference? Euclid will inform us, that it is the ſelf-evident truth or axiom, that, when two magnitudes are ſeverally equal to ſome third magnitude, they muſt be equal to one another. But this truth is among thoſe which are allowed to be known by the faculty of judgment; ſo that, in this inſtance, the proceſs of reaſoning is nothing more than a particular application of an intuitive judgment; nor would it be difficult to extend the illuſtration to a variety of examples.

"If this account of the matter be juſt, it would ſeem adviſable to lay aſide the diſtinction between judgment and *reaſoning* (reaſon) as void of any natural foundation; and to ſubſtitute in the room of both the term reaſon, which has been indiſcriminately uſed for either. It is not, however, ſo eaſy to ſay what is the preciſe office of this noble faculty, or accurately to aſcertain the peculiar objects on which it is properly exerciſed. From what has been juſt ſtated, it ſeems natural to infer, that the objects of reaſon are no other than thoſe ſelf-evident truths or axioms, to which we find ourſelves compelled to aſſent by a kind of neceſſity, inſomuch, that we cannot conceive that their oppoſites ſhould be true. Admitting this to be the caſe, reaſon may be defined, that faculty by which we are made acquainted with abſtract or neceſſary truth; but this definition I propoſe with much diffidence, as it is not ſupported by the concurrence of any authority." P. 313.

To the language, in ſome parts of this extract, objections might certainly be made; but no man will miſtake the author's meaning who wiſhes to find it. His object is to prove that in reaſoning on matters which admit of demonſtration,

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we exert, at each ſtep of the progreſs, the very ſame energy of underſtanding by which we perceive an intuitive and ſelf-evident truth; and that object he has unqueſtionably attained. Mr. Scott has likewiſe, in this chapter, ſome excellent obſervations on firſt principles, or thoſe truths, which, by the laws of human thought, muſt be admitted on their own evidence. He is a philoſopher of the ſchool of Reid, and Campbell, and Beattie; but he differs occaſionally from his maſters, and not unfrequently with the truth on his ſide. On one occaſion, however, where he forſakes them, he appears to us to have fallen into error; and as it is on a ſubject of the higheſt importance, which ſome of his countrymen have lately been labouring to perplex, we ſhall ſtate his reaſoning in his own words, and point out what we think its fallaciouſneſs.

"Whatever begins to exiſt muſt have a cauſe which produced it," is conſidered by Dr. Reid, and indeed by every philoſopher with whoſe writings we are acquainted, a few ſceptics only excepted, as a ſelf-evident and neceſſary truth, the contrary of which is inconceivable and impoſſible. Mr. Scott profeſſes to be of a different opinion.

"If we ſtate this truth," ſays he, "in the words of ſome writers, *viz.* that every *effect* muſt have a *cauſe*, there is then no doubt of its being a neceſſary truth, implied in the very meaning of the words *cauſe* and *effect*, one of which has no ſignification without an alluſion to the other; ſo that the contrary of this maxim is not only falſe, but evidently abſurd and impoſſible. But if we ſtate the ſame truth in the other form given above, or perhaps ſtill more unqueſtionably, as follows—*every thing that begins to exiſt, and every change in the ſtate of exiſtence, is produced by the agency of an active being*, it does not then evidently appear, that the contrary of this maxim is palpably abſurd, however much we may believe it to be falſe and erroneous.

"In proof of this, I apprehend that examples may be found, even in our moſt familiar reaſonings, where our notions concerning the *peculiar* agency that is ſubſervient to the phenomena which we obſerve, are by no means *clear* or *explicit*. When we obſerve a ſtone fall to the earth, a tree or a plant vegetate, the blood circulate, or the food digeſted, have we, I would aſk, a complete and ſteady conviction that theſe remarkable changes are produced by the *direct interpoſition* of active beings? The fall of a ſtone, we are now taught by the philoſophy of Newton, to aſcribe to gravitation. But what is *gravitation?* Is it an *inherent quality of matter*, and conſequently not to be denominated an *active and efficient* cauſe; or is it the reſult of the *immediate operation* of immaterial agents, commiſſioned to produce the phenomena which are aſcribed to this law of nature? Difficulties will be found in determining

determining this queſtion either way; for *gravitation evidently produces motion*, or a change of ſtate; and, therefore, ſo far anſwers the deſcription of an *efficient active cauſe*; at the ſame time it follows fixed and conſtant laws, on which account it favours more of material inactivity, than of immaterial agency. The ſame remarks may eaſily be applied to all the natural phenomena uſually aſcribed to the various kinds of attraction, as alſo, though not perhaps ſo clearly, to the circumſtances which characterize vegetable and animal growth." P. 354.

In this reaſoning Mr. Scott ſeems to have miſtaken the queſtion at iſſue between Dr. Reid and himſelf. That queſtion is not whether we have *clear* and *explicit* notions of the *peculiar* agency which produces the phenomena which we obſerve; but whether by the conſtitution of our own minds we feel ourſelves under a neceſſity of attributing *every change of ſtate to ſome kind of agency* ſufficient to produce it. Theſe two queſtions, though confounded by Mr. Scott, are perfectly diſtinct. Of the *peculiar* agency which produces the phenomena, we are ſo far from having *clear* and *explicit* notions in *all* caſes, that of *ſuch* agency we have, perhaps, no clear notions in *any* caſe. We perceive a number of events follow each other in conſtant and regular ſucceſſion; and by a law of our nature, we are led to conclude that they are connected together by ſome *vinculum*, but of the peculiar *nature* of that vinculum we have no notion whatever. Were uniform motion in a right line, the only phenomenon obſervable, we ſhould probably be as far from attributing it to the agency of active beings, as we are from attributing reſt to ſuch agency; but when we perceive a body at reſt begin to move; a body in motion to be continually accelerated or retarded in its progreſs; to be deflected from its original direction; or to take ſuddenly a contrary direction, it is ſurely as impoſſible to doubt of theſe phenomena being produced by the agency of *ſome* being or beings, as to doubt of the truth of any geometrical axiom. Whether the moving body be itſelf the agent, as a man is the agent which produces his own voluntary motions, is a queſtion which can be determined only by an accurate and experimental inquiry into the nature of body; but that every change of ſtate reſults from the agency of *ſome* being is a firſt truth, which carries its own evidence in itſelf, and of which the contrary is abſurd and impoſſible.

But when we obſerve a ſtone thrown up into the air fall back to the earth, have we a complete and ſteady conviction that this remarkable change is produced by the *direct interpoſition* of an active being? We certainly have not, if by the

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direct interpoſition of an active being, be meant the interpoſition of a *mind* united to the ſtone, or placed in the air for the purpoſe of throwing the ſtone back to the earth. We have, however, a complete and ſteady conviction, that the change is produced by ſome *force*, which, if it be not itſelf the direct agency of ſome powerful being, muſt be the reſult of ſuch agency exerted ſomewhere and at ſome time. The fall of the ſtone, as Mr. Scott obſerves, we are taught by the philoſophy of Newton, to aſcribe to gravitation; but what is gravitation? Evidently nothing elſe than that *tendency* which we obſerve in bodies to approach each other with a velocity in the inverſe ratio of the ſquares of their diſtances; and of that tendency we can give no other account than that it reſults from the volition of that omnipotent Being who created the world. Gravitation is not a cauſe, in the true and original ſenſe of the word, but an *ultimate fact*, or law of nature. The earth does not draw the ſtone back to it, as a man or a horſe drags a load by the interpoſition of a rope. It ſeems not to be eſſential to all matter; for the particles of light and caloric, which are generally allowed to be material, evidently repel each other. It is not a force conveyed from one body to another by any corporeal medium; for if it were, as it proceeds in all directions from every atom which gravitates, and diminiſhes in intenſity as the ſquare of the diſtance increaſes, it would be conveyed in ſtraight lines diverging from each other, like what is uſually conceived of the rays of light. But in that caſe it is obvious, that two atoms might, at no great diſtance from each other, be ſo placed as to have no tendency towards each other at all. Gravitation therefore is a word without meaning, if it be not conſidered as denoting a *fact* reſulting from the *will* of ſome powerful Being, who gave to bodies the qualities which they poſſeſs, and who mediately or immediately produces all their motions. But, ſays Mr. Scott,

"The foundation of this belief (that every thing which begins to exiſt, and every change in the ſtate of exiſtence, is produced by the agency of an active being) appears to me to be the conviction we have of our own activity, or voluntary agency, derived from conſciouſneſs; and the knowledge we derive from our ſenſes of the inactivity or inertneſs of matter. We find the characteriſtic qualities of matter to be, not to move itſelf, but to be moved exactly in proportion to the force that is impreſſed upon it; or for ever to remain at reſt, if no external force were applied to it. At the ſame time, we feel within ourſelves a principle of activity adapted to apply this impulſe to material objects, and by which numerous changes are actually produced in theſe objects. The

The immediate inference of reaſon is, that wherever a change is produced in *material objects*, ſome *active* or *immaterial* being muſt have been concerned, which conſtitutes the efficient cauſe of that change; and this inference never could have been made, without the operation of conſciouſneſs and perception; and *is therefore among the claſs of contingent, and not of neceſſary truths.*" P. 357.

That it is thus we obtain our *notions* of agency and inertneſs, is incontrovertible; but becauſe we never could have had ſuch notions without the operation of conſciouſneſs and of perception, it ſurely does not follow, that the propoſition, "every thing which begins to exiſt, is produced by the agency of an active being"—is a contingent, and not a neceſſary truth. Without the operation of *conſciouſneſs*, in Mr. Scott's ſenſe of the word, or, as we ſhould ſay of *reflection* and *perception*, we never could have acquired any notions of *magnitude* and *equality*; but does it therefore follow, that the axiom—"things equal to one and the ſame thing are equal to one another"—is a contingent truth? Mr. Scott is miſtaken, if he ſuppoſes, that, wherever a change is produced in material objects, the *immediate* inference of reaſon is, that ſome *immaterial* being muſt have been concerned. We have no doubt that every being to which we give the denomination of mind is immaterial; but the immateriality of mind is not the *immediate* inference of reaſon, nor is it an inference made by the illiterate vulgar at all; though we apprehend, that by a law of human thought, common to the learned and unlearned, the production of *change*, whether in material or immaterial objects, indicates the *agency*, mediate or immediate, of an *active* being. That matter under every form is inactive, we belive to be a truth; but it is not a truth ſelf-evident, like a geometrical axiom, or like the propoſition—"every change implies agency," of which the contrary is abſurd and inconceivable. That the contrary of this laſt propoſition is abſurd and inconceivable, we cannot prove, any more than we can prove that things equal to one and the ſame thing are equal to one another, as well in the planet Jupiter as in the earth. We can only requeſt the reader to conſider well what paſſes in his own mind, when he thinks of change of ſtate, and of the relation of equality between different magnitudes, and then to ſay, whether he feels not the metaphyſical axiom of Locke and Reid, &c. to be as neceſſary a truth as the geometrical axiom of Euclid.

The conſequences of right or wrong notions of cauſe and effect, agency and action, are ſo important, that we are perſuaded no apology will be expected either by Mr. Scott, or by

by the reader, for the attempt that we have made to point out the ingenious author's miſtakes. Had we thought his work leſs valuable, we ſhould not have given ourſelves this trouble, as we have ſo lately had different opportunities of ſtating our own notions on theſe intereſting queſtions. We are only ſorry that the length of the diſcuſſion, into which we have been drawn, prevents us from doing juſtice to the three chapters, which are publiſhed as an Appendix to this volume. In them the reader will find ſome judicious obſervations on the definitions, axioms, and poſtulates, which conſtitute the foundation of the ſcience of geometry, as well as on the inductive reaſoning of phyſics and other ſciences; and notwithſtanding the few miſtakes into which the author appears to have occaſionally fallen, we ſtrongly recommend the work as in general a ſafe, uſeful, and valuable guide to the ſtudies of the young philoſopher.

ART. II. *Siegwart, a Monaſtic Tale: Tranſlated from the German of J. M. Miller, by Lætitia Matilda Hawkins.* 3 vols. 8vo. 15s. Carpenter. 1806.

THE tranſlator of this work, famous as it is, muſt have had conſiderable perſeverance; for although it is on the whole a very intereſting performance, there are many dry and dull paſſages, many prepoſterous incidents, and various matters which muſt have militated with her good ſenſe, taſte, and judgment; which evidently appear from the graceful and poliſhed dreſs in which Siegwart appears in our language.

The ſtory is this. Siegwart, the ſon of the bailiff of his village, a boy of a high and generous ſpirit, accidentally accompanies his father on a viſit to a convent of Capuchins. His mind is immediately ſo impreſſed with the tranquillity, piety, and ſtudious habits of the monks, that he reſolves on becoming a member of the church. This idea directs his purſuits and occupies the whole of his mind, and with this determination he goes to the German univerſity of Ingolſtadt to accompliſh himſelf for the miniſtry. Here he enters into the amuſements of the place, and a young lady of great beauty and attainments becomes ſo violently attached to him, that ſhe finally falls the victim to her ill-placed paſſion. Here alſo, in ſpite of all his prepoſſeſſions, his avowed object and fixed purpoſe, he falls moſt precipitately and violently in love himſelf, and the ardour of his ſentiments overpowers moſt concluſively all his fine theories of

of pious and philoſophical retirement. The paſſion is mutual, but unfortunate. The friends of the lady hurry her to a convent; ſhe takes the veil, and both ſhe and her lover encounter a premature death, from the effects of diſappointment, and the violence of their grief. There are ſeveral minor plots, of which the moſt intereſting and moſt agreeable is the tale of the loves and final marriage of Kronhelm, the friend, and Thereſa, the ſiſter of Siegwart.

Juſtice requires that we ſhould enable the reader to judge, how well and ably the tranſlator has performed her taſk, for which purpoſe the following ſpecimen is ſubjoined.

"Moſt cordially did Siegwart embrace his friend, and moſt unreſervedly confeſs his paſſion for Marianne. The relief was inexpreſſible, when he could diſburden his long-oppreſſed and overflowing heart. Kronhelm fully approved his choice, and gave him no ſmall hope that Marianne was not quite indifferent about him, inſtantly promiſing to endeavour to get at her ſentiments, and to make opportunities for his becoming more intimately acquainted with her. This promiſe was extremely gratifying to Siegwart, only he entreated Kronhelm earneſtly, as was conſiſtent with his natural timidity, to proceed very circumſpectly, and in no way to betray himſelf or him. To his great joy he learnt that her intended marriage with the auditor was a falſe report, and had its foundation in miſconception on the part of Boling.

"The two friends now bewildered themſelves in agreeable dreams of future happineſs. Kronhelm talked of Thereſa, and Siegwart of his Marianne, with the warmeſt enthuſiaſm. Each praiſed the other's fair one with ſpirit, for the ſake of hearing ſimilar praiſe of his own. They remained together till midnight, and were then unwilling to part; finding always ſomething new to ſay to each other. Kronhelm was deſirous that Siegwart ſhould, when he next wrote to Thereſa, mention his ſituation, and get his father's approbation of it; but Siegwart would by no means agree to it; for in this point he was beyond meaſure fearful, reſerved, and delicate.

"Great part of their daily converſation was now on their reſpective attachments. Siegwart perceived how unjuſtly he had nouriſhed an unfounded jealouſy, and he became every day more open-hearted, he revealed to his friend even his former ſuſpicions of him, and Sophia's unfortunate love for himſelf. They agreed, as ſoon as any ſnow fell again, to have a *traineau* party and a ball, in which Siegwart ſhould attend on Marianne. But even now he began to make many objections which his timidity ſuggeſted, till Kronhelm diſſipated his doubts and his anxious apprehenſions by all poſſible encouragement.

"The next Sunday, Kronhelm went to church with Siegwart, and fancied he remarked in Marianne's looks and deportment

ſome degree of intereſt for his friend; but to all that he could ſay on this ſide of the queſtion, he obtained nothing but abundance of doubts; brought forward, indeed now, in the hope that they might be contradicted.

"At the following concert he ſung the duet with Marianne to the aſtoniſhment of all the hearers. Their voices ſoared together to the ſky, and ſunk in mournful pathos to the earth; each heart felt ſenſations of love and tenderneſs, but hers the moſt; and he muſt have heard them with very little diſcernment, who did not feel that more than ſkill dictated their tones. In a ſhake, ſhe looked at Siegwart with an expreſſion of ſuch taſte and emotion, as almoſt overpowered while it delighted him. When they had finiſhed, the whole company clapped, as uſual, for a long time, while ſhe commended his correct ſinging and his execution, more by her looks than her words. "We muſt oftener ſing together," ſaid ſhe; "I never ſung with ſuch ſpirit and ſuch intereſt."—"I can ſay the ſame," ſaid Siegwart, with a ſigh. Kronhelm now came up, and ſaid, "Was I not right, Mademoiſelle Fiſcher? Does he not ſing well?"—"Oh, you did not tell me half enough!" anſwered ſhe, "Monſieur Siegwart ſings extraordinarily well." Others joining them, the converſation became more general.

"Siegwart was now ſo happy, that he forgot every thing that could diſturb him: he himſelf believed that Marianne loved him; and he only wiſhed for an early opportunity to ſpeak to her alone, and to diſcover to her his whole heart. At parting, when he took his leave, the affability of her manners was ſtill increaſed; and when he got home, in the plenitude of his happineſs he wrote as follows:

"Say, was not that the glance of love?
The language of the eye?
And did it not my flame approve,
And ſpeak a ſecret ſigh?
By heav'n it did—its humid ray,
Though ſad, did love for love repay;
And ſurely Marianne muſt know
The fires that in my boſom glow!
And ſeiz'd by pity, ſurely ſhe
Will heave a ſecret ſigh for me!

"Ye angels of celeſtial love,
That float in cloudleſs air!
If haply ſuff'rers' pray'rs may move
Your pity, lend an ear:
Deſcend, deſcend, and bear me hence
To Marianne's pure excellence;
That humble at her feet I may
My weight of varied woes diſplay;
And animated by your nod, that I
May upward ſoar to heav'n, a tenant of the ſky."

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" He carried this effuſion to Kronhelm, who approved it, and ſaid, " The time which you expreſs a wiſh for in theſe verſes, may ſoon come: that ſhe loves you, I have no longer any doubt; and at the next *traineau* party you ſhall drive her, and in the evening at the ball you can declare yourſelf."

" With this hope, and the promiſe given him by his friend, Siegwart was almoſt beſide himſelf. Twenty times in a day did he look at the barometer to ſee whether the falling mercury did not foretell ſnow: he was perpetually watching the ſky to diſcover ſome cloud in it, and hailed every one that ſeemed loaded.

" At laſt, on Saturday evening, the ſky was quite obſcured; and in the following night there fell a deep ſnow. When he waked on the Sunday morning, and ſaw a white world, he was as much delighted as others would have been with the approach of ſpring.

" A *traineau* party was immediately fixed for the following day. Kronhelm went to Marianne and her parents, to requeſt that Siegwart might be allowed to drive her; for he was too timid to aſk her himſelf. The propoſal was readily accepted, and Siegwart was half crazy with joy when his friend brought him the news. Yet his heart palpitated as the time drew nigh when he was to fetch Marianne, and often did he wiſh this moment, ſo much ſighed for, afar off: when the hour came, he delayed as long as poſſible driving his ſledge to her houſe; but at laſt he was forced to ſet off; and trembling he aſcended the ſtairs to the apartment where he found her and her father and mother, to whom he bowed reſpectfully with a thouſand apologies, not one of which his low voice and great embarraſſment ſuffered to be underſtood. Monſieur and Madame Fiſcher were extremely polite to him; Marianne was unreſerved and kind. In violent trepidation he conducted her to the carriage; but he recovered himſelf when in the open air, and joined the reſt of the party. Marianne, as they went along, expreſſed herſelf pleaſed—he ſtammered out, " that it was far pleaſanter to him, and that he had long wiſhed for this happineſs," &c. &c.

" The party, having made the circuit of the town, drove to a neighbouring village. Siegwart was at a loſs what to ſay; he could only praiſe the weather and the agreeable winter proſpect, and congratulate himſelf that ſo fine a ſnow had fallen, heartily vexed with his ſtupidity, and rummaging high and low for ſomething to talk on: his heart was full, yet nothing occurred to him. At laſt he began to talk of the concert; but his converſation, he felt, was cold and indifferent; he wiſhed to begin ſomething elſe; and yet he entertained her with this alone, till they reached the village. Here they remained ſcarcely an hour: the ladies took coffee; the gentlemen a glaſs of wine—which a little conquered Siegwart's timidity in their ride back. He led Marianne to the *traineau*, and once or twice in their little journey he made ſome pretext for touching her hand; ſhe perceived it, and ſmiled in a way that he felt, but which reſtrained him.

"The afternoon was very fine: the whole country was enveloped in the cloſe white garment of winter, and ſeemed to attune the ſoul to ſolemn penſiveneſs. The ſun deſcended to the horizon like pure tranſparent gold, and threw over the heavens an indeſcribable ſerenity. When it ſunk behind the foreſt into a thick miſt, it became crimſon; and its reflection tinged the hemiſphere with violet and roſe colour. Marianne's countenance glowed in the ſoft refulgence of the ſky: her aſpect was ſerene; and her bright dark eyes ſpoke the ſweeteſt animation. Now and then ſhe looked towards Siegwart, who, loſt in ecſtacy, nearly forgot to guide the horſe. Every thing was to his ideas ſolemn; in his imagination, the whole earth around him was a temple: he lifted up his eyes towards heaven; and the glance and the tear that fell with it was a prayer for Marianne's love. For ſome time he could ſay little, only now and then he called out, "How beautiful every thing is! Look there, at that window of the caſtle—how it glitters like gold—only look at the delightful evening glow—and look at the foreſt there, how reſplendent it is now—and the dark ſhades of the hill!—and only obſerve the ſtillneſs—Oh, this is the moſt charming day of my life!"

"Kronhelm, who was before him, and now and then looked back at him, remarked the ſatisfaction that ſhone in his eyes, and was expreſſed in every feature of his countenance: he participated moſt cordially in it, and gave him ſome ſmiles that ſaid much." Vol. II. p. 319.

Some pleaſing poetry is interſperſed, which, we are informed in the preface, has been tranſlated by another hand. It is diſtinguiſhed by much eaſe and elegance. It would be very eaſy to point out many exceptionable paſſages and incidents in the original, but it would be far from eaſy to ſelect many in the tranſlation which merit reprehenſion. The introduction is compoſed with much ſpirit, and ſuggeſted by a ſound judgment. The object is to prove that German literature has not yet met with its due appreciation in this country. This tale, it ſeems, has been very popular in Germany, and has paſſed through ſeveral editions. We certainly have peruſed it in the verſion with much ſatisfaction. The characters of Kronhelm and Marianne, the friend and the miſtreſs of Siegwart, are admirable; and whilſt we lament that the tale was not made to have a happy termination, we can honeſtly recommend it as a chaſte, elegant, and intereſting compoſition.

ART.

ART. III. *Herodotus, tranſlated from the Greek, with Notes. By the Rev. William Beloe. In four Volumes, 8vo. The ſecond Edition corrected and enlarged.* 2l. 2s. Leigh and Sotheby. 1806.

OF all the exſtant hiſtorians of antiquity, perhaps Herodotus is the moſt *generally* intereſting. With the Egyptians, the Babylonians, the Perſians, and the antient Greeks are aſſociated in every mind, ideas of the ſources of civilization and ſcience; and whether or not the eaſtern world be ſo deeply indebted to the Egyptians as is commonly ſuppoſed, it it impoſſible to read without intereſt the hiſtory of ſuch a people. The elegant ſimplicity of the ſtyle too in which Herodotus relates the manners, cuſtoms, and ſuperſtitions of Egypt, has charms almoſt peculiar to itſelf, which every ſcholar of taſte has felt and acknowledged; whilſt no patriot can read unmoved his artleſs narration of the reſiſtance made by the Greeks, to the encroachments and uſurpations of the Perſian Monarch. To the Chriſtian, however, his hiſtory is intereſting on other and ſtill higher accounts. The Egyptians, Babylonians, and Perſians, make a conſpicuous figure in ſome of the writings of the Old Teſtament; and it is ſurely deſirable to compare what is recorded of thoſe nations by ſacred and profane writers who flouriſhed at periods not remote from each other. A hundred years did not intervene between the æra of Daniel and that of Herodotus; and Ezra, Nehemiah, and Malachi, were cotemporaries with the Greek hiſtorian.

It is not therefore ſurpriſing that tranſlations of ſuch a hiſtory ſhould have been made into the language of almoſt all the nations of Europe; but it is not perhaps to the credit of the Engliſh nation, that, until the year 1791, when Mr. Beloe publiſhed the firſt edition of the work before us, we had no tranſlation of Herodotus that an Engliſhman could read with pleaſure. Littlebury indeed had tranſlated him, but not always with fidelity, and never with elegance; and a good verſion of the works of "the father of Hiſtory," as he has been called, was a deſideratum in literature, which it was reſerved for the preſent author to ſupply.

Of his verſion the firſt edition was given to the public, before the commencement of our critical labours; and for reaſons, which will readily occur to our readers, we ſhall, by making conſiderable extracts from the ſecond, afford to the author an opportunity to plead his own cauſe, rather than enforce what we may think his merits, by any laboured criticiſms of ours. It will be proper, however, to exhibit Mr. Beloe in the firſt

place as a critic, that the reader may judge of the foundneſs of thoſe principles, upon which his tranſlation is avowedly made.

In the elegant and judicious, though conciſe, life of the hiſtorian, which is prefixed to the firſt volume, the tranſlator thus ſpeaks of the ſtyle and veracity of his author, while he lays down the principles that guided him in his arduous attempt to clothe the moſt ancient hiſtorian of Greece in an Engliſh dreſs.

"The ſtyle of Herodotus might well demand a ſeparate diſſertation: this, perhaps, is not the propereſt place to ſpeak at any length upon the ſubject[f]. It has been univerſally admired for being, beyond that of all other Greek writers of Proſe, pure and perſpicuous. Cicero calls it *fuſum atque tractum*, at the ſame time copious and poliſhed. Ariſtotle gives it as an example of the λέξις εἰρομένη, which is literally, *the connected ſtyle*; but, as he explains himſelf, it means rather what we ſhould call *the flowing* ſtyle; wherein the ſentences are not involved or complicated by art, but are connected by ſimple conjunctions, as they follow in natural order, and have no full termination but in the cloſe of the ſenſe. This he oppoſes to that ſtyle which is formed into regular periods, and rather cenſures it as keeping the reader in uneaſy ſuſpenſe, and depriving him of the pleaſure which ariſes from foreſeeing the concluſion. The former, he ſays, was the method of the ancients; the latter of his contemporaries. (Rhet. iii. 9.) His own writings afford an example of the latter ſtyle, cut into ſhort and frequent periods, but certainly much leſs pleaſing than the flowing and natural ſmoothneſs of Herodotus. Plutarch, who wrote a treatiſe expreſsly to derogate from the fame and authority of Herodotus, in more places than one, ſpeaks of his diction with the higheſt commendation. Longinus alſo, as may be ſeen in various paſſages which I have introduced, and commented upon in the progreſs of my work, added his tribute to the univerſal praiſe[g].

"Every

"[f] The following are among the paſſages in Cicero's works, in which he makes honourable mention of Herodotus.

"At qui tanta eſt eloquentia, ut me quantum ego Græce ſcripta intelligere poſſum, magnopere delectet.—De Oratore, l. 11.

"In his Brutus he ſays,

"Sine falebris quaſi ſedatus amnis fluit.

"In his Hortenſius,

"Quid aut Herodoto dulcius aut Thucydide gravius?

"[g] Quintilian, in his ninth book, obſerves,

"In Herodoto vero cum omnia, ut ego quidem ſentio, leniter fluant

" Every one knows, who has made the experiment, how difficult and almoſt impoſſible it is to aſſimilate to the Engliſh idiom, the ſimple and beautiful terſeneſs of Greek compoſition. If any ſcholar therefore, who may chooſe to compare my verſion with the original Greek, ſhall be inclined to cenſure me for being occaſionally diffuſe, I would wiſh him to remember this.—I would deſire him alſo to conſider, that it was my duty to make that perſpicuous to the leſs learned reader, which might have been conveyed in fewer terms to the apprehenſions of the more learned or the more intelligent.

" On the ſubject of tranſlations in general, I entirely approve of the opinion of Boileau. In a preceding publication, I have before referred to this, but I ſee no impropriety in its having a place here, in the words of lord Bolingbroke.

" To tranſlate ſervilely into modern language an ancient author, phraſe by phraſe, and word by word, is prepoſterous: nothing can be more unlike the original than ſuch a copy; it is not to ſhew, it is to diſguiſe the author. A good writer will rather imitate than tranſlate, and rather emulate than imitate: he will endeavour to write as the ancient author would have written, had he wrote in the ſame language."—*Letters on Hiſtory.*

" Perhaps I ought not to omit, that many eminent writers, both of ancient and modern times, accuſe Herodotus of not having had a ſufficient regard to the auſtere and ſacred dignity of hiſtoric truth. Cteſias, in Photius, Strabo, Diodorus Siculus, Aulus Gellius, and, above all, Plutarch, have made ſtrong and violent objections to many of his aſſertions. Cteſias pretends to queſtion his accuracy in what he relates of the Medes and Perſians, but

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fluant tum ipſa dialectus habet eam jucunditatem, ut latentes etiam numeros complexa videatur.

" And again in the following book, where he draws a compariſon between Herodotus and Thucydides, he ſays, dulcis, et candidus et fuſus Herodotus.

" The following paſſage from Dionyſius of Halicarnaſſus is too remarkable to be omitted.—Herodotus very much ſurpaſſed all others in the choice of his words, the juſtice of his compoſition, and the variety of his figures. His diſcourſe is compoſed in ſuch a manner, that it reſembles an excellent poem, in its perſuaſive art, and that charming grace, which pleaſes to the higheſt degree. He has not omitted any of the beautiful and great qualities, unleſs it be in that manner of writing adapted to conteſts and diſputes, either becauſe he was naturally not made for it, or that he deſpiſed it, as not agreeable to hiſtory: for he doth not make uſe of a great number of orations, nor ſpeeches to promote contention, nor has he the neceſſary force requiſite to excite the paſſions, and amplify and augment things."

what he ſays hardly merits refutation. Manetho finds very much to blame in what he writes concerning the Egyptians. Thucydides alſo, in one or two paſſages, ſeems obliquely to glance at Herodotus. Strabo is more definitive, and remarks that the hiſtorian writes pleaſantly enough, and introduces in his narratives many wonderful tales to ſupply the want of ſongs, verſes, &c. The following paſſage in Juvenal has alſo been applied to him.

Creditur olim
Velificatus Athos, & quicquid Græcia mendax
Audet in hiſtoria.

To many general cenſures which on this account have been aimed againſt the fame of our hiſtorian, I have made reply in various parts of my notes: and the plauſible but unjuſt tract of Plutarch, on the Malignity of Herodotus, has been carefully examined, and ſatisfactorily refuted, by the Abbé Geinoz, in the Memoirs of the Academy of Inſcriptions and Belles Lettres. Thus much muſt be allowed on all hands, that throughout his works there is the greateſt appearance of candour and ſimplicity. Seldom or ever does he relate extraordinary or marvellous things, without qualifying his narrative with ſuch expreſſions as theſe, I have heard, it is ſaid, this does not appear credible, &c. In what he ſays of Egypt in particular, which has drawn upon him the unjuſt cenſure of Manetho, he invariably obſerves, that he learned what he communicates, from the Egyptian prieſts. But what, perhaps, is of more conſequence to his character for veracity than any thing that can be adduced is, that it is determined by the moſt learned men, that the writings of Herodotus are more conformable to the ſacred Scriptures than thoſe of Xenophon, Cteſias, and other ancient hiſtorians." Vol. I. p. 14.

This is ſurely juſt criticiſm. The ſtyle of Herodotus is exactly what it is here ſaid to be; and the reply which the tranſlator has, in his notes, made to the charges brought againſt the veracity of the hiſtorian, the reader will, in moſt inſtances, find ſatisfactory. On one or two occaſions, he will probably be diſappointed, as we have been, at finding no extracts from Mrs. Guthrie's *Tour through the Tauride or Crimea*, in which ſome of the relations of Herodotus, which his countrymen deemed utterly incredible, are completely vindicated; but Mr. Beloe, to illuſtrate his author, has conſulted and read ſo many works, ancient and modern, that it is not ſurpriſing that he ſhould have overlooked one.

The principles, on which he has made his verſion, are obviouſly juſt; but if the reader entertain the ſlighteſt doubt about them, he will do well to conſult *An Eſſay on the Principles of Tranſlation*, printed for Cadell and Davies in 1791, and

and republiſhed with conſiderable improvements in 1797 *. In that ingenious and claſſical work, it is ſhown, with the clearneſs of demonſtration, that " a tranſlation ſhould give a complete tranſcript of the ideas of the original work; that the ſtyle and manner of writing ſhould be of the ſame character with that of the original; and that the tranſlation ſhould have all the eaſe of original compoſition." How attentive Mr. Beloe has been to theſe rules it is now our duty to furniſh the learned reader with an opportunity of judging for himſelf; but where every thing is curious, and in ſome degree intereſting from its antiquity, it is difficult to make a ſelection of paſſages. The following extract gives ſuch a picture of Babylonian manners, as muſt ſurpriſe the mere Engliſh reader, whilſt it cannot fail to make every ſerious reader rejoice in the light of that revelation, through want of which a nation, otherwiſe highly poliſhed, and contending with Egypt for being the ſource of civilization, fell into ſuch enormities. We ſubjoin the tranſlator's notes in vindication of the author's veracity.

" In my deſcription of their (the Babylonian) laws, I have to mention one, the wiſdom of which I muſt admire; and which, if I am not misinformed, the Eneti †, who are of Illyrian origin, uſe

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* The firſt edition of that Eſſay was publiſhed before the commencement of our Review; but it is noticed with juſt approbation in our fifth vol. p. 219. The ſecond we unaccountably overlooked. It is known to be the performance of Alexander Fraſer Tytler, Eſq. now one of the judges of the Court of Seſſion in Scotland, by the title of Lord Woodhouſelee, and is a complete proof that a man of genius and induſtry may find leiſure to cultivate polite literature amidſt the ſeverer ſtudy of law. *Rev.*

" † *Eneti.*]—This people, from whom perhaps the Venetians of Italy are deſcended, Homer mentions as famous for their breed of mules:

> The Paphlagonians Pylæmenes rules,
> Where rich Henetia breeds her ſavage mules.

Before I proceed, I muſt point out a ſingular error of Pope; any reader would imagine that Pylæmenes, as it ſtands in his tranſlation, had the penultimate long; on the contrary it is ſhort. There is nothing like rich Henetia in Homer; he ſimply ſays, ἐξ Ενετων. Upon the above lines of Homer, I have ſomewhere ſeen it remarked, that probably the poet here intended to inform us, that the Eneti were the firſt people who purſued and cultivated the

uſe alſo. In each of their ſeveral diſtricts this cuſtom was every year obſerved: ſuch of their virgins as were marriageable, were at an appointed time and place aſſembled together. Here the men alſo came, and ſome public officer ſold by auction [253] the young women one by one, beginning with the moſt beautiful. When ſhe was diſpoſed of, and as may be ſuppoſed for a conſiderable

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the breed of mules. They were certainly ſo famous for this heterogenous mixture, that Ενις and Ενετο; denote that particular foal of the horſe and the mule, which the Eneti bred.—See *Heſychius.*

"A remarkable verſe occurs in Geneſis, ſee chapter xxxvi. verſe 24. "Theſe are the children of Zibeon; both Ajah, and Anah: this was that Anah, who *found the mules* in the wilderneſs, as he fed the aſſes of Zibeon his father." Does not this mean that Anah was the firſt author and contriver of this unnatural breed?

This mixture was forbidden by the Levitical law.—See Leviticus, ch. xix. ver. 19. "Thou ſhalt not let thy cattle gender with a diverſe kind."

"Is it impoſſible that from Anah the Eneti might take their name? Strabo informs us that the Eneti of Aſia were called afterwards Cappadocians, which means breakers of horſes; and he adds, that they who marched to the aſſiſtance of Troy, were eſteemed a part of the *Leuco-Syri.—T.*

"[253] *Sold by auction.*]—Herodotus here omits one circumſtance of conſequence, in my opinion, to prove that this ceremony was conducted with decency. It paſſed under the inſpection of the magiſtrates; and the tribunal whoſe office it was to take cognizance of the crime of adultery, ſuperintended the marriage of the young women. Three men, reſpectable for their virtue, and who were at the head of their ſeveral tribes, conducted the young women that were marriageable to the place of aſſembly, and there ſold them by the voice of the public crier.—*Larcher.*

"If the cuſtom of diſpoſing of the young women to the beſt bidder was peculiar to the Babylonians, that of purchaſing the perſon intended for a wife, and of giving the father a ſum to obtain her, was much more general. It was practiſed amongſt the Greeks, the Trojans, and their allies, and even amongſt the deities.—*Bellenger.*

"Three daughters in my court are bred,
And each well worthy of a royal bed:
Laodice, and Iphigenia fair,
And bright Chryſothemis with golden hair.
Her let him chooſe, whom moſt his eyes approve;
I aſk no preſents, no reward for love.—*Pope's Iliad.*"

ſum,

ſum, he proceeded to ſell the one who was next in beauty, taking it for granted that each man married the maid he purchaſed. The more affluent of the Babylonian youths contended with much ardour and emulation to obtain the moſt beautiful: thoſe of the common people who were deſirous of marrying, as if they had but little occaſion for perſonal accompliſhments, were content to receive the more homely maidens, with a portion annexed to them. For the crier, when he had ſold the faireſt, ſelected next the moſt ugly, or one that was deformed; ſhe alſo was put up to ſale, and aſſigned to whoever would take her with the leaſt money. This money was what the ſale of the beautiful maidens produced, who were thus obliged to portion out thoſe who were deformed, or leſs lovely than themſelves. No man was permitted to provide a match for his daughter, nor could any one take away the woman whom he purchaſed, without firſt giving ſecurity to make her his wife. To this if he did not aſſent, his money was returned him. There were no reſtrictions with reſpect to reſidence; thoſe of another village might alſo become purchaſers. This, although the moſt wiſe of all their inſtitutions, has not been preſerved to our time. One of their later ordinances was made to puniſh violence offered to women, and to prevent their being carried away to other parts; for after the city had been taken, and the inhabitants plundered, the lower people were reduced to ſuch extremities, that they proſtituted their daughters for hire.

" They have alſo another inſtitution, the good tendency of which claims applauſe. Such as are diſeaſed[254] among them they carry into ſome public ſquare: they have no profeſſors of medicine, but the paſſengers in general interrogate the ſick perſon concerning his malady; that if any perſon has either been afflicted with a ſimilar diſeaſe himſelf, or ſeen its operation on another, he may communicate the proceſs by which his own recovery was effected, or by which, in any other inſtance, he knew the diſeaſe to be removed. No one may paſs by the afflicted perſon in ſilence, or without enquiry into the nature of his complaint.

" Previous to their interment, their dead are anointed with honey, and, like the Ægyptians, they are fond of funeral lamentations *. Whenever a man has had communication with his wife,

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" [254] *Diſeaſed.*]—We may from hence obſerve the firſt rude commencement of the ſcience of medicine. Syrianus is of opinion, that this ſcience originated in Ægypt, from thoſe perſons who had been diſordered in any part of their bodies writing down the remedies from which they received benefit.—*Larcher.*"

" * *Funeral lamentations.*]—The cuſtom of hiring people to lament at funerals is of very great antiquity. Many paſſages in the

wife [255], he ſits over a conſecrated veſſel, containing burning perfumes; the woman does the ſame. In the morning both of them go into the bath; till they have done this they will neither of them touch any domeſtic utenſil. This cuſtom is alſo obſerved in Arabia.

" The Babylonians have one cuſtom in the higheſt degree abominable. Every woman who is a native of the country is obliged once in her life to attend at the temple of Venus, and proſtitute herſelf [256] to a ſtranger. Such women as are of ſuperior rank, do not

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the Old Teſtament ſeem to allude to this.—Jeremiah, xvi. 5. Baruch, vi. 32, " They roar and cry before their gods, as men do at the feaſt when one is dead."

" A ſimilar cuſtom prevails to this day in Ireland, where, as I have been informed, old women are hired to roar and cry at funerals.

" [255] *Communication with his wife.*]—I much approve of the reply of Theano, wife of Pythagoras. A perſon enquired of her, what time was required for a woman to become pure, after having had communication with a man. " She is pure immediately," anſwered Theano, " if the man be her huſband; but if he be not her huſband, no time will make her ſo."—*Larcher from Diogenes Laertius.*

" Ablution after ſuch a connection is required by the Mahometan law.—*T.*

" [256] *Proſtitute herſelf.*]—This, as an hiſtorical fact, is queſtioned by ſome, and by Voltaire in particular; but it is mentioned by Jeremiah, who lived almoſt two centuries before Herodotus, and by Strabo, who lived long after him. See Baruch, vi. 42.

" The women alſo with cords about them ſitting in the ways, burn bran for perfume. But if any of them, drawn by ſome that paſſeth by, lie with him, ſhe reproacheth her fellow, that ſhe was not thought as worthy as herſelf, nor her cord broken."

" Upon the above Mr. Bryant remarks, that inſtead of women, it ſhould probobly be read virgins; and that this cuſtom was univerſally kept up wherever the Perſian religion prevailed. Strabo is more particular: " Not only," ſays he, " the men and maid-ſervants proſtitute themſelves, but people of the firſt faſhion devote in the ſame manner their own daughters. Nor is any body at all ſcrupulous about cohabiting with a woman who has been thus abuſed.

" Upon the cuſtom itſelf no comment can be required; Herodotus calls it, what it muſt appear to every delicate mind, in the higheſt degree baſe.

" The proſtitution of women, conſidered as a religious inſtitution, was not only practiſed at Babylon, but at Heliopolis: at Aphace, a place betwixt Heliopolis and Biblus; at Sicca Veneria, in

not omit even this opportunity of ſeparating themſelves from their inferiors; theſe go to the temple in ſplendid chariots, accompanied by a numerous train of domeſtics, and place themſelves near the the entrance. This is the practice with many; whilſt the greater part crowned with garlands, ſeat themſelves in the veſtibule; and there are always numbers coming and going. The ſeats have all of them a rope or ſtring annexed to them, by which the ſtranger may determine his choice. A woman having once taken this ſituation, is not allowed to return home, till ſome ſtranger throws her a piece of money, and leading her to a diſtance from the temple, enjoys her perſon. It is uſual for the man, when he gives the money, to ſay, "May the goddeſs Mylitta * be auſpicious to thee!" Mylitta being the Aſſyrian name of Venus. The money given is applied to ſacred uſes, and muſt not be refuſed, however ſmall it may be. The woman is not ſuffered to make any diſtinction, but is obliged to accompany whoever offers her money. She afterwards makes ſome conciliatory oblation to the goddeſs, and returns to her houſe, never afterwards to be obtained on ſimilar, or on any terms. Such as are eminent for their elegance and beauty do not continue long, but thoſe who are of leſs engaging appearance, have ſometimes been known to remain from three to four years, unable to accompliſh the terms of law. It is to be remarked that the inhabitants of Cyprus have a ſimilar obſervance." Vol. I. p. 267.

That this paſſage has the eaſe of original compoſition no man of taſte will controvert; whilſt every ſcholar, by turning to the original text of Lib. 1. § 196—200, may ſatisfy himſelf that it is a faithful tranſcript of the author's ideas, in a ſtyle and manner of writing as ſimilar to his as the different idioms of the two languages will eaſily admit. The following extract is of the ſame character, and ſufficiently curious to authorize its inſertion here.

"The art of medicine [155] in Ægypt is thus exerciſed: one phyſician is confined to one diſeaſe; there are of courſe a great number who

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in Africa, and alſo in the iſle of Cyprus. It was at Aphace that Venus was ſuppoſed, according to the author of the Etymologicum Magnum, to have firſt received the embraces of Adonis.—*T.*"

"* Mylitta, or rather, according to Scaliger, Mylitath, which in the Chaldæan tongue, is the ſame as Genetrix.—The Mylitta of the Aſſyrians, the Mithra of the Perſians, and the Alitta of the Arabians, have the ſame ſignification. See Heſychius at the word Μηλητα."

"[155] *Art of medicine.*]—It is remarkable, with regard to medicine, that none of the ſciences ſooner arrived at perfection; for in

who practiſe this art; ſome attend to diſorders of the eyes *, others to thoſe of the head; ſome take care of the teeth, others are converſant with all diſeaſes of the bowels; whilſt many attend to the cure of maladies which are leſs conſpicuous.

" With reſpect to their funerals and ceremonies of mourning; whenever a man of any importance dies, the females of his family [156], disfiguring their heads and faces with dirt, leave the corpſe in the houſe, and run publicly about, accompanied by their female relations, with their garments in diſorder, their breaſts ex-

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the ſpace of two thouſand years, elapſed ſince the time of Hippocrates, there has ſcarcely been added a new aphoriſm to thoſe of that great man, notwithſtanding all the care and application of ſo many ingenious men as have ſince ſtudied that ſcience.—*Dutens.*

" The Ægyptians were always famed for their knowledge in medicine, and their phyſicians were held in great repute. We find even in latter times, when their country was in a manner ruined, that a king of Perſia, upon a grievous hurt received, applied to the adepts in Ægypt for aſſiſtance, in preference to thoſe of other countries.

" With reſpect to the ſtate of chirurgery amongſt the ancients, a peruſal of Homer alone will be ſufficient to ſatisfy every candid reader, that their knowledge and ſkill was far from contemptible. Celſus gives an exact account and deſcription of the operation for the ſtone, which implies both a knowledge of anatomy, and ſome degree of perfection in the art of inſtrument-making.

" The three qualities, ſays Bayle, of a good phyſician, are probity, learning, and good fortune; and whoever peruſes the oath which anciently every profeſſor of medicine was obliged to take, muſt both acknowledge its merit as a compoſition, and admire the amiable diſpoſition which it inculcates.—*T.*"

" * This, with one other paſſage, c. 11, of this book, are the only alluſions to that moſt cruel diſeaſe, the ophthalmia, with which Ægypt is now ſo much tormented."

" [156] *Females of his family.*]—" I was awakened before daybreak by the ſame troop of women! their diſmal cries ſuited very well with the lonely hour of the night. This mourning laſts for the ſpace of ſeven days, during which interval the female relations of the deceaſed make a tour through the town morning and night, beating their breaſts, throwing aſhes on their heads, and diſplaying every artificial token of ſorrow."—*Irwin.*

The aſſembling together of multitudes to the place where perſons have lately expired, and bewailing them in a noiſy manner, is a cuſtom ſtill retained in the Eaſt, and ſeems to be conſidered as an honour done to the deceaſed.—*Harmer.* This writer relates a curious circumſtance corroborative of the above, from the MS. of Chardin; ſee vol. ii. 136."

poſed, and beating themſelves ſeverely; the men on their parts do the ſame, after which the body is carried to the embalmers [157].

"There are certain perſons appointed by law to the exerciſe of this profeſſion. When a dead body is brought to them, they exhibit to the friends of the deceaſed, different models highly finiſhed in wood. The moſt perfect of theſe they ſay reſembles one whom I do not think it religious to name in ſuch a matter; the ſecond is of leſs price, and inferior in point of execution; another is ſtill more mean; they then enquire after which model the deceaſed ſhall be repreſented; when the price is determined, the relations retire, and the embalmers thus proceed: In the moſt perfect ſpecimens of their art, they draw the brain through the noſtrils, partly

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"[157] *Embalmers.*]—The following remarks on the ſubject of embalming are compiled from different authors.

"The Jews embalmed their dead, but inſtead of emboweling, were contented with an external unction. The preſent way in Ægypt, according to Maillet, is to waſh the body repeatedly with roſe-water.

"Diodorus Siculus is very minute on this ſubject: after deſcribing the expence and ceremony of embalming, he adds, that the relations of the deceaſed, till the body was buried, uſed neither baths, wine, delicate food, nor fine clothes.

"The ſame author deſcribes three methods of embalming, with the firſt of which our author does not appear to have been acquainted. The form and appearance of the whole body was ſo well preſerved, that the deceaſed might be known by their features.

"The Romans had the art of embalming as well as the Ægyptians; and if what is related of them be true, this art had arrived to greater perfection in Rome than in Ægypt.—*See Montfaucon.* A modern author remarks, that the numberleſs mummies which ſtill endure, after ſo long a courſe of ages, ought to aſcertain to the Ægyptians the glory of having carried chemiſtry to a degree of perfection attained but by few. Some moderns have attempted by certain preparations to preſerve dead bodies entire, but to no purpoſe.—*T.*

"Whoever wiſhes to know more on the ſubject of embalming, will do well to conſult M. Rouelle's Memoir in the Academy of Sciences, for 1750, p. 150, and Dr. Hadley's Diſſertation in the Philoſophical Tranſactions, vol. liv. p. 3. 14. The firſt calls the wrapper cotton, the other determines it to be like long lawn, woven after the manner of Ruſſia ſheeting. A great deal of farther information may alſo be had from Larcher. The words of Herodotus are remarkable and preciſe; σινδονος βυσσινης, linen of cotton, or cotton linen. Thus Pollux and alſo Arrian define, what we have now ſo common, Indian cotton."

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with a piece of crooked iron, and partly by the infuſion of drugs; they then with an Ethiopian ſtone make an inciſion in the ſide, through which they extract the inteſtines [158]; theſe they cleanſe thoroughly, waſhing them with palm-wine, and afterwards covering them with pounded aromatics: they then fill the body with powder of pure myrrh [159], caſia, and other perfumes, except frankincenſe. Having ſown up the body, it is covered with nitre [160] for the ſpace of ſeventy days [161], which time they may not exceed; at the end of this period it is waſhed, cloſely wrapped in bandages of cotton [162], dipped in a gum [163] which the Ægyptians uſe as glue: it

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" [158] *Inteſtines.*]—Porphyry informs us what afterwards becomes of theſe: they are put into a cheſt, and one of the embalmers makes a prayer for the deceaſed, addreſſed to the ſun, the purport of which is to ſignify that if the conduct of the deceaſed has during his life been at all criminal, it muſt have been on account of theſe; the embalmer then points to the cheſt, which is afterwards thrown into the river.—*T.*"

" [159] *Myrrh, &c.*]—Inſtead of myrrh and caſſia, the Jews in embalming uſed myrrh and aloes.—*T.*"

" [160] *Nitre.*]—Larcher ſays, this was not of the nature of our nitre, but a fixed alkaline ſalt.

" Literally, it is ſalted or pickled with nitre. In the leſs expenſive mode of embalming, Rouelle obſerves that it was impoſſible to inject at the fundament, as it were by clyſters, a ſufficient quantity of cedar liquid ointment, to conſume the whole inſide, and that they muſt therefore have made ſome additional openings. Herodotus expreſsly ſays they made no inciſions in the meaner ſubjects (ſee. c. 87), but ſtopping up the body a certain number of days, and pickling it, they afterwards let out the cedar fluid, which conſumes the inſide as the nitre does the outſide, leaving only a ſkeleton in the ſkin. The third claſs, or poor, were waſhed internally with a liquor called ſyrmaie, and pickled in nitre the uſual time. The inteſtines of the Teneriffe mummy were extracted by an inciſion in the right ſide of the abdomen, afterwards ſewed up. The nitre here mentioned, is doubtleſs the natron which is found in ſuch abundance in the Natra Lakes."

" [161] *Seventy days.*]—" If the nitre or natrum had been ſuffered," ſays Larcher, " to remain for a longer period, it would have attacked the ſolid or fibrous parts, and diſſolved them; if it had been a neutral ſalt, like our nitre, this precaution would not have been neceſſary."

" [162] *Cotton.*]—By the byſſus cotton ſeems clearly to be meant, " which," ſays Larcher, " was probably conſecrated by their religion to the purpoſe of embalming." Mr. Greaves aſſerts, that theſe bandages in which the mummies were involved were of linen;

it is then returned to the relations, who encloſe the body in a caſe of wood, made to reſemble an human figure, and place it againſt the wall in the repoſitory of their dead. The above is the moſt coſtly mode of embalming." Vol. I. p. 422.

The Egyptian pyramids have attracted the attention of the curious and the learned in all ages, and will probably continue to attract it to the end of the world. According to Herodotus, the largeſt pyramid was built by a king called Cheops, remarkable for his tyranny, who barred the avenues to every temple, and forbade the Egyptians to offer ſacrifice.

"He proceeded next to make them labour ſervilely for himſelf. Some he compelled to hew ſtones in the quarries of the Arabian mountains, and drag them to the banks of the Nile *; others were appointed to receive them in veſſels and tranſport

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linen; but he appears to be miſtaken. There are two ſpecies of this plant, annual and perennial; it was the latter which was cultivated in Ægypt."

"163 *Gum.*]—This was gum arabic. Pococke ſays it is produced from the acacia, which is very common in Ægypt, the ſame as the acacia, called *cyale* in Arabia Petræa; in Ægypt it is called *ſunt*.

"Ægyptia tellus.
"Claudit odorato poſt funus ſtantia buſto
"Corpora."

"* Dr. Shaw does not believe that the ſtones employed in the pyramids were brought from Arabia. Notwithſtanding, ſays he, the great extravagance and ſurprizing undertakings of the Ægyptian kings, it doth not ſeem probable that they would have been at the vaſt labour and expence of bringing materials from ſo great a diſtance, when they might have been ſupplied from the very places where they were to employ them. Now the ſtone, which makes the bulk and outſide of all theſe pyramids, is of the ſame nature and contexture, hath the like accidents and appearances of ſpars, foſſil ſhells, cerulean ſubſtances, &c. as are common to the mountains of Libya. In like manner Joſeph's Well, the quarries of Irouel near Cairo, the catacombs of Sakara, the Sphinx, and the chambers that are cut out of the natural rock on the Eaſt and Weſt ſide of theſe pyramids, do all of them diſcover the ſpecific marks and characteriſtics of the pyramidal ſtones, and, as far as I could perceive, were not to be diſtinguiſhed from them. The pyramidal ſtones, therefore, were in all probability taken from this neighbourhood; nay, perhaps they were thoſe very ſtones that had been dug away to give the Sphinx and the chambers their proper views and elevations. *Shaw*, p. 416."

them to a mountain of Libya. For this ſervice an hundred thouſand men were employed, who were relieved every three months. Ten years were conſumed in the hard labour of forming the road, through which theſe ſtones were to be drawn; a work, in my eſtimation, of no leſs fatigue and difficulty than the pyramid itſelf [214]. This cauſeway [215] is five ſtadia in length, forty cubits wide,

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" [214] *The pyramid itſelf.*]—For the ſatisfaction of the Engliſh reader, I ſhall in few words enumerate the different uſes for which the learned have ſuppoſed the pyramids to have been erected. Some have imagined that, by the hieroglyphics inſcribed on their external ſurface, the Ægyptians wiſhed to convey to the remoteſt poſterity their national hiſtory, as well as their improvements in ſcience and the arts. This, however ingenious, ſeems but little probable: for the ingenuity which was equal to contrive, and the induſtry which perſevered to execute, ſtructures like the pyramids, could not but foreſee that, however the buildings themſelves might from their ſolidity and form defy the effects of time, the outward ſurface, in ſuch a ſituation and climate, could not be proportionably permanent; add to this, that the hieroglyphics were a ſacred language, and, obſcure in themſelves, and revealed but to a ſelect number, might to poſterity afford opportunity of ingenious conjecture, but were a very inadequate vehicle of hiſtorical facts.

" Others have believed the pyramids intended merely as obſervatories to extend philoſophic and aſtronomical knowledge; but in defence of this opinion little can be ſaid: the adjacent country is a flat and even ſurface; buildings, therefore, of ſuch a height, were both abſurd and unneceſſary; beſides that, for ſuch a purpoſe, it would have been very prepoſterous to have conſtructed ſuch a number of coſtly and maſſy piles, differing ſo little in altitude.

" To this may be added, that it does not appear, from an examination of the pyramids, that acceſs to the ſummit was ever practicable, during their perfect ſtate.

" By ſome they have been conſidered as repoſitories for corn, erected by Joſeph, and called the granaries of Pharaoh. The argument againſt this is very convincing, and is afforded us by Pliny. " In the building of the largeſt of the pyramids, 360,000 men," ſays he, " were employed twenty years together." This, therefore, will be found but ill to correſpond with the Scriptural hiſtory of Joſeph. The years of plenty he foretold were only ſeven; which fact is of itſelf a ſufficient anſwer to the above.

" It remains, therefore, to mention the more popular and the more probable opinion, which is, that they were intended for the ſepulchres of the Ægyptian monarchs.

" Inſtead

wide, and its extreme height thirty-two cubits, the whole is of poliſhed marble, adorned with the figures of animals. Ten years, as

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" Inſtead of uſeful works, like nature, great,
Enormous cruel wonders cruſh'd the land,
And round a tyrant's tomb, who none deſerv'd,
For one vile carcaſs periſh'd countleſs lives.—*Thomſon.*

" When we conſider the religious prejudices of the Ægyptians, their opinion concerning the ſoul, the pride, the deſpotiſm, and the magnificence of their ancient princes, together with the modern diſcoveries with reſpect to the interior of theſe enormous piles, there ſeems to remain but little occaſion for argument, or reaſon for doubt.

" The following is from Mr. Wilford, Aſiatic Reſ. vol. iii. p. 439.

" On my deſcribing the great Ægyptian pyramid to ſeveral very learned Brahmins, they declared it at once to have been a temple; and one of them aſked if it had not a communication under ground with the river Cali (Nile); when I anſwered that ſuch a paſſage was mentioned as having exiſted, and that a well was at this day to be ſeen; they unanimouſly agreed that it was a place appropriated to the worſhip of Padma Devi, and that the ſuppoſed tomb was a trough which on certain feſtivals her prieſts uſed to fill with the ſacred water and Lotos flowers. What Pliny ſays of the labyrinths is applicable alſo to the pyramid; ſome inſiſted that it was the palace of a certain king, ſome that it had been the tomb of Mœris, and others, that it was built for the purpoſe of holy rites; a diverſity of opinion among the Greeks, which ſhows how little we can rely on them; and, in truth, their pride made them in general very careleſs and ſuperficial inquirers into the antiquities and literature of other nations.

" Whatever attention the foregoing part of this obſervation may deſerve, the concluſion is too haſty. With what truth can it be ſaid that Herodotus was a ſuperficial obſerver, who travelled to ſo many places for the ſake of information and knowledge? Did not Plato and many others of the moſt accompliſhed Greeks do the ſame? Indeed the contrary of this aſſertion is the fact. The more ingenious of the Greeks were diſtinguiſhed by their ardour for ſcience, and the indefatigable pains which they took to obtain it.

" [215] *Cauſeway.*]—The ſtones might be conveyed by the canal that runs about two miles north of the pyramids, and from thence part of the way by this extraordinary cauſeway. For at this time there is a cauſeway from that part, extending about a thouſand yards in length, and twenty feet wide, built of hewn ſtone. The length of it agreeing ſo well with the account of He-

as I remarked, were exhauſted in forming this cauſeway, not to mention the time employed in the vaults [216] of the hill [217] upon which the pyramids are erected. Theſe he intended as a place of burial for himſelf, and were in an iſland which he formed by introducing the waters of the Nile *. The pyramid itſelf was a work of twenty years: it is of a ſquare form; every front is eight plethra [218] long,

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rodotus, is a ſtrong confirmation that this cauſeway has been kept up ever ſince, though ſome of the materials of it may have been changed, all being now built with free-ſtone. It is ſtrengthened on each ſide with ſemicircular buttreſſes, about fourteen feet diameter, and thirty feet apart; there are ſixty-one of theſe buttreſſes, beginning from the north. Sixty feet farther it turns to the weſt for a little way, then there is a bridge of about twelve arches, twenty feet wide, built on piers that are ten feet wide. Above one hundred yards farther there is ſuch another bridge, beyond which the cauſeway continues about one hundred yards to the ſouth, ending about a mile from the pyramids, where the ground is higher. The country over which the cauſeway is built, being low, and the water lying on it a great while, ſeems to be the reaſon for building this cauſeway at firſt, and continuing to keep it in repair.—*Pococke.*

"The two bridges deſcribed by Pococke are alſo mentioned particularly by Norden. The two travellers differ eſſentially in the dimenſions which they give of the bridges they ſeverally meaſured; which induces M. Larcher reaſonably to ſuppoſe that Pococke deſcribed one bridge, and Norden the other.—*T.*"

"[216] *Vaults.*]—The ſecond pyramid has a foſſe cut in the rock to the north and weſt of it, which is about ninety feet wide, and thirty feet deep. There are ſmall apartments cut from it into the rock, &c."

"[217] *The hill.*]—The pyramids are not ſituated in plains, but upon the rock that is at the foot of the high mountains which accompany the Nile in its courſe, and which make the ſeparation betwixt Ægypt and Libya. It may have fourſcore feet of perpendicular elevation above the horizon of the ground, that is always overflowed by the Nile. It is a Daniſh league in circumference. *Norden.*"

"* No writer or traveller has made any mention of this canal, which is again ſpoken of in chapter 127; not even Diodorus Siculus. See Grobert, p. 25."

"[218] *Eight plethra.*]—To this day the dimenſions of the great pyramid are problematical. Since the time of Herodotus, many travellers and men of learning have meaſured it; and the difference of their calculations, far from removing, have but augmented doubt. I will give you a table of their admeaſurements, which

long, and as many in height; the ſtones very ſkilfully cemented, and none of them of leſs dimenſions than thirty feet.

" The aſcent of the pyramid was regularly graduated by what ſome call ſteps, and others altars *. Having finiſhed the firſt flight,

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which at leaſt will ſerve to prove how difficult it is to come at truth.

	Height of the great pyramid.	Width of one ſide.
Ancients.	Feet.	Feet.
Herodotus - -	800 - -	- 800
Strabo - - -	625 - -	- 600
Diodorus - -	600 ſome inches	- 700
Pliny - - -	- - -	- 708
Moderns.		
Le Brun - -	616 - -	- 704
Proſp. Alpinus -	625 - -	- 750
Thevenot - -	520 - -	- 612
Niebuhr - -	440 - -	- 710
Greaves - -	444 - -	- 648

Number of the layers or ſteps.

Greaves - -	207
Maillet - -	208
Albert Lewenſtein	260
Pococke - -	212
Belon - -	250
Thevenot - -	208

" To me it ſeems evident that Greaves and Niebuhr are prodigiouſly deceived in the perpendicular height of the great pyramid. All travellers agree it contains at leaſt two hundred and ſeven layers, which layers are from four to two feet high. The higheſt are at the baſe, and they decreaſe inſenſibly to the top. I meaſured ſeveral, which were more than three feet high, and I found none that were leſs than two; therefore the leaſt mean height that can be allowed them is two feet and a half, which, according to the calculation of Greaves himſelf, who counted two hundred and ſeven, will give five hundred and ſeventeen feet ſix inches in perpendicular height.—*Savary.*

" See the concluſion of this book for farther remarks on the pyramids.

" * Shaw takes occaſion from this paſſage to intimate his opinion that the original deſign of the pyramids never was completed.

" Neither does it appear that either *this* or any other of the three greater pyramids was ever finiſhed. For the ſtones in the

flight, they elevated the ſtones to the ſecond by the aid of machines [219] conſtructed of ſhort pieces of wood: from the ſecond, by

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entrance into the greateſt being placed archwiſe, and at a greater height than ſeems neceſſary for ſo ſmall a paſſage; there being alſo a large ſpace left on each ſide of it, by diſcontinuing ſeveral of the parallel rows of ſteps, which, in other places, run quite round the pyramid; theſe circumſtances, I ſay, in the architecture of this building, ſeem to point out to us ſome further deſign, and that originally there might have been intended a large and magnificent portico. Neither were the ſteps, or *little altars*, as *Herodotus* calls them, to remain in the ſame condition they have been in from the earlieſt records of time: for theſe were all of them to be filled up in ſuch a manner with priſmatical ſtones, that each ſide of the *pyramid*, as in that of *Ceſtius*, at *Rome*, was to be ſmooth and upon a plane. Now nothing of this kind appears to have been ever attempted in the leſſer or greater of theſe *pyramids* (the latter of which wants likewiſe a great part of the point, where this filling up was moſt probably to commence); but in the ſecond, commonly called *Chephren's pyramids*, which may hint to us what was intended in them all, we ſee near a quarter of the whole pile very beautifully filled up, and ending at the top like the point of a diamond. Theſe ſtones, agreeable perhaps to the depth of the ſtrata from whence they were hewn, are from five to thirty feet long, and from three to four feet high. Yet notwithſtanding the weight and maſſiveneſs of the greateſt part of them, they have all been laid in mortar, which at preſent is eaſily crumbled to powder, though originally perhaps it might be of greater tenacity, as the compoſition of it ſeems to be the ſame with that of Barbary."

" [219] *Aid of machines.*]—Mr. Greaves thinks that this account of Herodotus is full of difficulty. " How, in erecting and placing ſo many machines, charged with ſuch maſſy ſtones, and thoſe continually paſſing over the lower degrees, could it be avoided, but that they muſt either unſettle them, or endanger the breaking of ſome portions of them? Which mutilations would have been like ſcars in the face of ſo magnificent a building."

" I own that I am of a different opinion from Mr. Greaves; for ſuch maſſy ſtones as Herodotus has deſcribed would not be diſcompoſed by an engine reſting upon them, and which, by the account of Herodotus, I take to be only the pulley. The account that Diodorus gives of raiſing the ſtones by imaginary χωματων (heaps of earth) engines not being then, as he ſuppoſes, invented, is too abſurd to take notice of. And the deſcription that Herodotus has given, notwithſtanding all the objections that have been raiſed to it, and which have ariſen principally from miſrepreſenting him, appears to me very clear and ſenſible.—*Dr. Templeman's Notes to Norden.*"

a ſimilar

a ſimilar engine, they were raiſed to the third, and ſo on to the ſummit. Thus there were as many machines as there were regular diviſions in the aſcent of the pyramid, though in fact there might only be one, which, being eaſily manageable, might be removed from one range of the building to another, as often as occaſion made it neceſſary: both modes have been told me, and I know not which beſt deſerves credit. The ſummit of the pyramid was firſt of all finiſhed [220]; deſcending thence, they regularly completed the whole. Upon the outſide were inſcribed, in Ægyptian characters [221], the various ſums of money expended, in the progreſs of the work, for the radiſhes, onions, and garlic conſumed by the artificers. This, as I well remember, my interpreter informed me, amounted to no leſs a ſum than one thouſand ſix hundred talents. If this be true, how much more muſt it have neceſſarily coſt for iron tools, food, and clothes for the workmen, particularly when we conſider the length of time they were employed on the building itſelf, adding what was ſpent in the hewing and conveyance of the ſtones, and the conſtruction of the ſubterraneous apartments?" Vol. II. p. 41.

The reader will perceive that the notes of the tranſlator on this paſſage are more curious and ſatisfactory than the paſſage itſelf; and he has in other parts of the work given an account of the preſent ſtate of the pyramids from the laſt perſons, both French and Engliſh, who were able to viſit them with leiſure and ſecurity. The following note however has eſcaped him.

"Norunt eruditi longe aliam ſpeciem Pyramidum hodie exhiberi, quam qualem veteres deſcripſerunt. Illi nempe, quorum

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"[220] *Firſt of all finiſhed.*]—The word in the text is ἐξεποιήθη, which Larcher has rendered, "On commença revetir et perfectionner."

"Great doubts have ariſen amongſt travellers and the learned, whether the pyramid was coated or not. Pliny tells us, that at Buſiris lived people who had the agility to mount to the top of the pyramid. If it was graduated by ſteps, little agility would be requiſite to do this; if regularly coated it is hard to conceive how any agility could accompliſh it.

"Norden ſays, that there is not the leaſt mark to be perceived to prove that the pyramid has been coated by marble.

"Savary is of a contrary opinion: "That it was coated," ſays he, "is an inconteſtable fact, proved by the remains of mortar, ſtill found in ſeveral parts of the ſteps, mixed with fragments of white marble." Upon the whole, it ſeems more reaſonable to conclude that it was coated.—*T.*"

"[221] *Ægyptian characters.*]—Probably in common characters, and not in hieroglyphics.—*Larcher.*"

dux et princeps eſt Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabiæ vel Æthiopiæ partibus advectam, iis ornandis fuiſſe adhibitam. Recentiores contra qui eas ipſi oculis luſtraverint, totam molem nativi ſaxi eſſe affirmant, et eadem plane ſpecie qua rupes ſubſtrata. Veterum tamen, opinor, ſalva eſt fides. Nam mihi quidem perſuaſiſſimum eſt, Pyramides denudatas fuiſſe, & marmore illo, quod in ſumma earum ſuperficie tanquam tegumentum erat poſitum, ab improbis hominibus exſpoliatas. Cujus rei teſtimonio ſint, verba luculentiſſima Abdollatiphi *(ſunt item in his lapidibus inſcriptiones Calami, antiqui, ignoti)*. Cum enim is vel in decimo tertio ſeculo inſcriptiones multa millia voluminum adæquantes in Pyramidum lateribus invenerit, quarum inſcriptionum reliquiæ tantum et rara quædam veſtigia noſtro quidem tempore ſuperſunt, profecto magna aliqua mutatio fuerit, neceſſe eſt, et inſignis injuria monumentis illis vi ac manu illata: neque abſurde aliquis conjectaverit, ſi marmorum ſuperficiem, elegantiſſime olim cohærentem, et corticis inſtar cæteras rudioris materiæ compages intra ſe includentem, ablatam fuiſſe cenſeat, et ædificiis ornandis deportatam *: præſertim cum fruſtula non pauca pretioſiſſimi iſtius lapidis temere circumjacientia adhuc ſpectanda ſe præbeant."

" Dum vero fidem et auctoritatem veteribus aſtruere conemur ex Arabis noſtri teſtimonio, fateor me nonnihil aliquando hæſiſſe eo quod inſcriptiones is Pyramidum in immenſum augeat, et illorum certe traditiones in hac re longe longeque exſuperat. Illi nempe notas referunt inciſas, quæ ſumptus operi ſtruendo impenſas ſignificarent; et præterea nihil adjiciunt (Vid. Herod. et Diodor.) Quid ſentiam de nodo hoc difficili, aperte exponam. Tanta ſcilicet Hieroglyphicorum characterum erat copia paſſim in Ægypto, ut ſine admiratione in oculos ſpectantium incurrerent, neque digni viſi fuerint qui in hiſtoriam referrentur. Ob eandem cauſam factum eſt, ut in deſcriptionibus Obeliſcorum, qui a ſolo ad ſummum cacumen cœlati ſunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum ſit neglecta."

In Abdollatiphi Hiſt. Ægypti compendium; *Notæ*, p. 298.

Every man knows that the liberties of ancient Greece were long threatened by the Perſian Monarchs, as the liberties of Europe are now threatened by the French Emperor; but in the arduous ſtruggle the Greeks were finally victorious, be-

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" * A Britiſh officer, who ſerved in Ægypt under Lord Hutchinſon, aſſured the writer of this article, that the colonel of his regiment carried off from the inſide of the great pyramid, he did not ſay whether from the Sarcophagus, marble for jambs, to the chimney of the principal room of a houſe which he was then building." *Rev.*

cauſe

cauſe the principal ſtates of Greece were true to themſelves. Human nature however has been much the ſame in all ages and in every region; for there were traitors in the confederacy formed againſt Xerxes, as there have been traitors in the coalition formed againſt Buonaparte. At a council, which was held on the occaſion,

"All the Greeks aſſiſted who were animated with an ingenuous ardour with reſpect to their country. After a conference, in which they pledged themſelves to be faithful to the common intereſt, it was firſt of all determined, that their private reſentments and hoſtilities ſhould ceaſe. At this period great diſturbances exiſted, but more particularly betwixt the people of Athens and Ægina. As ſoon as they heard that Xerxes was at Sardis, at the head of his forces, the Athenians reſolved to ſend ſome emiſſaries into Aſia, to watch the motions of the king. It was alſo determined, to ſend ſome perſons to Argos, to form with that nation, a confederacy againſt the Perſian war: others were ſent to Sicily, to Gelon, the ſon of Dinomenis; ſome to Corcyra and Crete, to ſolicit aſſiſtance for Greece. It was their view, if poſſible, to collect Greece into one united body, to counteract a calamity which menaced their common ſafety. The power of Gelon was then deemed of ſo much importance, as to be ſurpaſſed by no individual ſtate of Greece." Vol. IV. p. 70.

The ambaſſadors who were ſent to Syracuſe to ſolicit the aid of Gelon, addreſſed him to this effect;

"The Lacedæmonians, Athenians and their common allies, have deputed us to ſolicit your aſſiſtance againſt the Barbarian. You muſt have heard of his intended invaſion of our country, that he has thrown bridges over the Helleſpont, and, bringing with him all the powers of Aſia, is about to burſt upon Greece. He pretends, that his hoſtilities are directed againſt Athens alone; but his real object is the entire ſubjection of Greece. We call on you, therefore, whoſe power is ſo great, and whoſe Sicilian dominions conſtitute ſo material a portion of Greece, to aſſiſt us in the vindication of our common liberty. Greece united will form a power formidable enough to reſiſt our invaders; but if ſome of our countrymen betray us, and others withhold their aſſiſtance, the defenders of Greece will be reduced to an inſignificant number, and our univerſal ruin may be expected to enſue. Do not imagine that the Perſian, after vanquiſhing us, will not come to you: it becomes you, therefore, to take every neceſſary precaution; by aſſiſting us, you render your own ſituation ſecure.—An enterpriſe concerted with wiſdom ſeldom fails of ſucceſs." Vol. IV. p. 86.

This reaſoning was unanſwerable, though it moved not Gelon, who deeming the cauſe of Greece hopeleſs, had determined

mined to wait the iſſue of the conteſt, and make the beſt terms that he could with Xerxes if victorious. The conduct of the Corcyreans, however, was ſtill more perfidious.

"The ſame emiſſaries who viſited Sicily, went alſo to Corcyra, the people of which place they addreſſed in the terms they had uſed to Gelon. To theſe they received a promiſe of immediate and powerful aſſiſtance: they added, that they could by no means be indifferent ſpectators of the ruin of Greece, and they felt themſelves impelled to give their aid, from the conviction, that the next ſtep to the conqueſt of Greece would be their ſervitude; they would therefore aſſiſt to the utmoſt.—Such was the flattering anſwer they returned. But when they ought to have fulfilled their engagements, having very different views, they fitted out a fleet of ſixty veſſels; theſe were put to ſea, though not without difficulty, and ſailing towards the Peloponneſe, they ſtationed themſelves near Pylos and Tænaros, off the coaſt of Sparta *. Here they waited the iſſue of the conteſt, never imagining that the Greeks would prove victorious, but taking it for granted that the vaſt power of the Perſian would reduce the whole of Greece. They acted in this manner to juſtify themſelves, in addreſſing the Perſian monarch to this effect: "The Greeks, O King, have ſolicited our aſſiſtance, who, after the Athenians, are ſecond to none in the number as well as ſtrength of our ſhips: but we did not wiſh to oppoſe your deſigns, or to do any thing hoſtile to your wiſhes." By this language they hoped to obtain more favourable conditions; in which they do not to me appear to have been at all unreaſonable: they had previouſly concerted their excuſe to the Greeks. When the Greeks reproached them for withholding the promiſed ſuccour, they replied that they had abſolutely fitted out a fleet of ſixty triremes; but that the north-eaſt winds would not ſuffer them to paſs the promontory of Malea: and that it was this accident alone, not any want of zeal, which prevented their arrival at Salamis till after the battle. It was thus they attempted to delude the Greeks." Vol. IV. p. 97.

The reader will judge for himſelf how far the conduct of any of the powers lately confederated, or ſuppoſed to be confederated, againſt the French tyrant reſembles this conduct of the Corcyreans to the confederacy of antient Greece; while he may learn from the ſignal ſucceſs of thoſe who continued

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"* The treachery of the people of Corcyra had well nigh coſt them dear; after the war the Greeks would have exterminated them, but Themiſtocles repreſented to them, that if they were to deſtroy all the cities which had not been in alliance with them, Greece would ſuſtain greater injury than if the Perſians had conquered their country.—*Larcher.*

faithful,

faithful, that a nation ought never to deſpair when embarked in a righteous cauſe.

The large extracts which we have made both from the text and from the notes of this intereſting work, will enable our readers to form a judgment ſufficiently accurate of Mr. Beloe's merits in the twofold character of a tranſlator and commentator; and if, without offence, we might anticipate that judgment, we ſhould ſay that it will rank him with Melmoth, and other eminent ſcholars, whoſe verſions of ancient claſſics do honour to Engliſh literature. At all events we claim for him the merits of fidelity and diligence; and the following note, with which we ſhall conclude this article, will be a ſufficient proof that to this claim we might add that of candour.

"I remain ſtill in doubt, ſays Richardſon, whether any ſuch expedition was ever undertaken by the *paramount ſovereign of Perſia*. Diſguiſed in name by ſome Greek corruption, Xerxes may poſſibly have been a feudatory prince or viceroy of the weſtern diſtricts; and that an invaſion of Greece may have poſſibly taken place under this prince, I ſhall readily believe, but upon a ſcale I muſt alſo believe infinitely narrower than the leaſt exaggerated deſcription of the Greek hiſtorians.

"In Herodotus the reputed followers of Xerxes amount to 5,283,220. Iſocrates, in his Panathenaicos, eſtimates the land army in round numbers at 5,000,000. And with them Plutarch in general agrees; but ſuch myriads appeared to Didorus, Pliny, Ælian, and other later writers, ſo much ſtretched beyond all belief, that they at once cut off about four-fifths, to bring them within the line of poſſibility. Yet what is this, but a ſingular and very unauthorized liberty in one of the moſt conſequential points of the expedition? What circumſtance in the whole narration is more explicit in Herodotus, or by it's frequent repetition, not in figures, but in words at length, ſeems leſs liable to the miſtake of copiers? &c.—See *Richardſon*.

"Upon this ſubject, Larcher, who probably had never ſeen Richardſon's book, writes as follows:

"This immenſe army aſtoniſhes the imagination, but ſtill is not incredible. All the people dependant on Perſia were ſlaves; they were compelled to march, without diſtinction of birth or profeſſion. Extreme youth or advanced age were probably the only reaſons which excuſed them from bearing arms. The only reaſonable objection to be made to this recital of Herodotus is that which Voltaire has omitted to make—where were proviſions to be had for ſo numerous an army? But Herodotus has anticipated this objection: "We have with us," ſays Xerxes, "abundance of proviſions, and all the nations among which we ſhall com:, not being

being ſhepherds, but huſbandmen, we ſhall find corn in their country, which we ſhall appropriate to our own uſe."

"Subſequent writers have, it is true, differed from Herodotus, and diminiſhed the number of the army of Xerxes; but Herodotus, who was in ſome meaſure a cotemporary, and who recited his hiſtory to Greeks aſſembled at Olympia, where were many who fought at Salamis and Platea, is more deſerving of credit than later hiſtorians.

"The truth perhaps may lie betwixt the two different opinions of Richardſon and Larcher. It is not likely, as there were many exiles from Greece at the court of Perſia, that Xerxes ſhould be ignorant of the numbers and reſources of Greece. To lead there ſo many millions ſeems at firſt ſight not only unneceſſary but preposterous. Admitting that ſo vaſt an army had marched againſt Greece, no one of common ſenſe would have thought of making an attack by the way of Thermopylæ, where the paſſage muſt have been ſo tedious, and any reſiſtance, as ſo few in proportion could poſſibly be brought to act, might be made almoſt on equal terms: whilſt, on the contrary, to make a deſcent, they had the whole range of coaſt before them. With reſpect to proviſions, the difficulty appears ſtill greater, and almoſt inſurmountable. I recur therefore to what I have before intimated; and believe, in contradiction to Richardſon, that the expedition actually took place; but I cannot think, with Larcher, that the numbers recorded by Herodotus are conſiſtent with probability.—*T.*

"Rennel ſays, that the Perſians may be compared, in reſpect to the reſt of the army of Xerxes, with the Europeans in a Britiſh army in India, compoſed chiefly of ſepoys and native troops.

"In reviewing the arguments on both ſides in this ſecond edition, there appears to me more good ſenſe in the above ſhort remark of Rennel, than in all that Richardſon and Larcher have written on the ſubject.—The former is indeed abſurd enough; he diſbelieves Herodotus, yet ſeems inclined to credit the Perſian poets, hence his dreams about the dignity of the Perſian monarchs, and the expeditions of their feudatory princes, by which he attempts to explain or rather to confound the Scriptures. It appears from Herodotus himſelf, that the regular troops were but an inconſiderable part of the number. Probably Xerxes had not many more actual ſoldiers than the Greeks; the reſt were deſultory hordes fit only for plunder, and four-fifths of the whole were followers of the camp with rice, proviſions, &c.—The army that marched under Lord Cornwallis at the ſiege of Seringapatam, in the firſt campaign, conſiſted of 20,000 troops, but the followers were more than 100,000.—This is the caſe in all Eaſtern countries." Vol. IV. p. 1.

This edition of the tranſlation of Herodotus is enriched with a copious, an accurate, and therefore a valuable Index; and with a map of Lower Egypt, antient and modern, of which it is ſufficient to ſay that it is by Major Rennel.

ART.

ART. IV. *Récherches ſur le Tems le plus Reculé de l'Uſage des Voûtes, chez les Anciens. Par M. L. Dutens, Hiſtoriographe du Roi de la Grande Bretagne, de la Société Royale de Londres, &c. &c.* De Boffe, London. 37 pp. 4to. 1805.

ART. V. *An Introduction to the fourth Volume of the Munimenta Antiqua; with further Obſervations concerning the Invention of the Arch, in Addition to thoſe made in the ſecond Volume. By Edward King, Eſq. F. R. S. and F. A. S.* 21 pp. fol. Nicol, London. 1806. *Alſo an Appendix to the above Introduction.* 85 pp. fol. Nicol, London. 1806.

IN the ſecond volume of the Munimenta Antiqua, p. 223 to 273, Mr. King was led by his ſubject to diſcuſs the queſtion relating to the date of the invention of the architectural arch; the reſult of which inquiry was, that "this arch was invented no very long time before the age of Auguſtus; that it was brought into general uſe only by Adrian; and that it had its ornaments reduced to fine proportions, and perfected in the times of Trajan and the Antonines." Mr. Dutens, in an advertiſement to his *Récherches*, acquaints us that the queſtion concerning the time of the invention of the arch having been put to him in converſation, he engaged to inveſtigate the ſubject, and that he here delivers the arguments which convince him that this date is much older than had been imagined. He adds, that when he entered upon this inquiry he had no knowledge whatever of Mr. King's diſcuſſion on the ſubject. This tract gave riſe to Mr. King's preſent *Introduction*, in which he reſumes the diſquiſition; and in an ample note controverts ſome of Mr. Dutens' evidences. The latter hereupon republiſhed his tract, and added ſome ſtrictures on the obſervations of that veteran antiquary, which inſtantly drew forth Mr. King's appendix, wherein he ſtill further contends for the legitimacy of his proofs. Laſtly, two further reciprocal anſwers and rejoinders cloſe the controverſy for the preſent.

We hope to conſult the convenience of our readers by laying before them a connected view of the facts and arguments adduced in favour of both ſides of the queſtion: and firſt we ſhall briefly analyſe the contents of Mr. Dutens' diſſertation.

He ſets out by aſſerting, that the Hebrew, Greek, and Latin words ⲥⲥ, ἀψὶς, ψαλὶς, θόλος, fornix, apſis, tholus, are all by Lexicographers rendered by arch or arcade; and on this

this authority he founds his interpretation of the many paſſages of ancient authors, which he quotes in proof of the high antiquity of the arch. The firſt inſtance of an arched roof he finds in Pauſanias's deſcription of the royal treaſury, built by Minyas, 1350 years before Chriſt, at Orchomenus, in Boetia. The tombs of Atreus and Agamemnon at Mycenæ, alſo deſcribed by Pauſanias, and the rudera of which have been lately viſited by Mr. Thomas Hope, are ſaid to have been built by Perſeus, who was a contemporary of Minyas, and to diſplay manifeſt appearances of vaulted arches. The ſilence of Homer and Herodotus touching theſe monuments, is here rejected, as a proof of their not having been covered by arches, as thoſe authors, perhaps, never were on the ſpots; or, if they were, had not, like Pauſanias, viſited them with a view to examine the ſtructure of the remarkable edifices they contained.

Egypt ſupplies the next examples. Here he finds an arch ſtill remaining among the ruins of Canopus; a bridge of fifteen arches over the canal which communicates with the lake Moeris, and ſeveral aqueducts, which ſerved to convey the waters of the Nile to the principal towns in Lower Egypt. The authorities on which the exiſtence of arches in theſe ſtructures is aſſerted are Paul Lucas and Sonini. But more deciſive than all theſe are ſaid to be the remains of the famous labyrinth as deſcribed by the above-named Paul Lucas, and the late French Conſul Maillet: Pliny, in ſpeaking of this magnificent edifice, uſes the word *fornix* when he ſpeaks of its roof or covering. The Lovers Fountain, a ſarcophagus now in the Britiſh Muſeum, is delineated by Mayer as ſtanding at Cairo, within an *arched* receſs, the remote antiquity of which Mr. Dutens is not willing to call in queſtion.

The penſile gardens of Semiramis, at Babylon, are, on the authority of Strabo, aſſerted to have been ſupported by arches: And Diodorus Siculus is appealed to for the fact, that the ſubterraneous communication under the Euphrates, conſtructed by the ſame queen, was actually ſupported by arches.

The bible is next quoted as evidence that the Temple of Solomon, built 1005 years before the chriſtian æra, had many parts which were ſupported by *vaulted arches* as the word גבים is rendered in our verſion.

Paul Lucas, Chandler, and Pocock mention a variety of inſtances in Aſia Minor, where there are evident traces of ancient arches, particularly at Epheſus, where the Temple of Diana is, by the laſt of the above-mentioned authors, poſitively aſſerted to have been ſupported by arches.

Of

Of the Parthenon at Athens, it is ſaid by Pauſanias, that Xenocles of Cholargus, completed *the dome or cupola* that covered the ſanctuary; if, in fact, the words ὀπαῖον can be juſtly interpreted to mean an arched dome or cupola. Paſſages are next quoted from Ariſtotle, Plato, Seneca, Vitruvius, and ſome modern commentators, to prove that the conſtruction of the vaulted arch was known at a period far more remote than the age of Alexander; but here it muſt be obſerved, that the words ἀψὶς, ψαλὶς, θόλος, and *fornix*, are without heſitation adopted as meaning the arch, cupola, dome, or rotunda, conſtructed in the manner now practiſed, by building over a centre, and compacting the whole by a keyſtone at the ſummit.

The Etruſcans, continues this author, were likewiſe well acquainted with the uſe of the arch, of which ſome remains, he ſays, are ſtill to be ſeen in the vicinity of the ancient town of Nola. An ample volume, he adds, would ſcarcely ſuffice to deſcribe all the monuments that are to be met with in Sicily, which prove his aſſertion; and in confirmation of this he quotes the work of Prince Biſcari, who deſcribes at large the temples of Jupiter and of Concord, near Agrigentum; the Odeum with its cupola near the theatre at Catanea, the tomb of Hiero, the vaulted arches which ſupported the caſtle of the tyrant Dionyſius, near Syracuſe, a temple of Bacchus, and many others. All theſe buildings are aſſerted to have been erected between four and five hundred years before the chriſtian æra.

The great gate at Pæſtum, is an evidence which, to Mr. D., appears deciſive; the Syren ſculptured in baſs relief on the keyſtone of the arch, being manifeſtly of Etruſcan workmanſhip; and hence he adds an inconteſtible proof of the antiquity of the conſtruction. The remains of an aqueduct at Carthage, deſcribed and figured by Pocock and Shaw, are likewiſe brought into the array, to prove the high antiquity of arches.

But none of theſe evidences appear to the author ſo concluſive, as the arches ſtill extant of the great Sewer, or *Cloaca Maxima*, at Rome, the conſtruction of which is by Dionys. Halicarn. aſcribed to the elder Tarquin. The aqueduct of Ancus Marcius, built, it is ſaid, by the king of that name 650 years before Chriſt; the triumphal arch raiſed in honour of Fabius the Cenſor; and the tomb of the Scipios diſcovered at Rome in the year 1781. All theſe, together with the temples of Venus, Hope, and Veſta, the Porta and Ponte Salaro, the Ponte Rotto, and the fountain of Egeria, are brought as irrefragable proofs that the vaulted

or architectural arch is of much higher antiquity than is admitted by ſome of our moſt eminent antiquaries.

This ſhort view of Mr. Dutens's treatiſe, however ſuperficial, will yet, we truſt, ſufficiently evince the moſt extenſive erudition, and, although he gives it as the production of only a few leiſure hours, the unremitted induſtry of the author, in accumulating ſuch a ſtock of evidences in favour of his darling hypotheſis. Whatever doubts we may have conceived during the peruſal, we ſhall not arrogate to ourſelves the arguments uſed by Mr. King; who has diſcuſſed, ſtep by ſtep, both the facts and the concluſions laid down in that treatiſe: and pointed out his reaſons for differing in every inſtance from his learned antagoniſt.

His firſt objection, which is of an etymological nature, goes to the meaning of the words in the ancient languages, to which Mr. Dutens, without exception, aſcribes the ſenſe that beſt ſuits his purpoſe. Mr. King admits, that *after* the invention of the arch, thoſe words, for want of more copious expreſſions, and inſtead of forming new ones, were frequently uſed by Greek writers to deſcribe *arched* buildings: but he maintains that there are abundance of inſtances where the context, and even the preciſe deſcription of the manner in which the buildings were conſtructed, ſhow that no real arch was intended to be deſcribed by the word. Thus, in fact, the word ἄψις can only be derived from ἅπτω, *necto*, *alligo*, whence the derivative has been uſed to denote a wheel as well as an arch, and ψαλὶς is more frequently uſed to denote ſhears or ſciſſars than an arch of even any denomination.

We hope to afford much facility to our readers in the contemplation of this ſubject, by collecting from Mr. King's reply a few general remarks, which Mr. Dutens ſeems not to have duly conſidered in the courſe of his diſquiſition, and which apply to moſt of the inſtances he adduced in proof of the opinion he ſo ſtrenuouſly defends.

1. Of the actual exiſtence of very ancient buildings, and the remains of ſuch buildings, where ſuperficial obſervers diſcover what they conſider as manifeſt appearances of architectural arches, we ſee abundance of examples; but that theſe are not the kind of arches that are the ſubject of this preſent enquiry, will, on a nearer examination, be found equally capable of demonſtration. All thoſe edifices of the oldeſt dates, which have been hitherto cloſely inſpected, ſuch as the gallery and chamber of the great pyramid at Giza, the remains of the tomb of Agamemnon at Mycenæ, &c. are actually found to owe their apparent arches, which

are more frequently, and with much propriety called *conical roofs*, to a combination of ſtones ſucceſſively projecting inwards towards the ſummit, where they nearly met, and where the ſmall interval that remained was covered by a ſingle and generally a flat ſtone, which by its weight gave ſolidity to the whole. This ſtructure, ſuppoſing the ſtones projecting inwards to be ſhaped into the ſegment of a circle, will ſtill more miſlead an unguarded obſerver, and induce him firmly to believe in the exiſtence of very ancient architectural arches; where in fact they are only the effect of ſuperimpoſed blocks of ſtone. Even the deſcriptions of the ancient authors ſerve, in many inſtances, to corroborate this aſſertion; Pauſanias, in particular, deſcribing the roof of the tomb of Agamemnon to be of the ſtructure juſt now deſcribed. It is added, that as to the famous labyrinth of Egypt, we have the authority of Herodotus that the *longues voutes*, mentioned by Maillet, and eagerly appealed to by Mr. Dutens, were, in fact, large flat ſtones of ſuch length as to be laid from wall to wall, and thus covering the chambers or corridors; and that reſpecting the hanging gardens and ſubterraneous paſſages at Babylon, neither of them could, according to the deſcriptions given us by Diodorus and Q. Curtius, be ſupported or cloſed in by arches, but were, moſt probably, of the ſame conſtruction as the above-mentioned edifices.

2. The daily examples we have of the repairs and reconſtruction of buildings, when in a ſtate of decay, and of additions made according to the fancy or exigencies of the proprietors, may well be applied as another caution which we ſhould uſe in pronouncing on the antiquity of a ſtructure, appearing from hiſtorical evidence, to be of the oldeſt date. Hence the fallacy aſcribed to Mr. Dutens, in maintaining the antiquity of arches, which it may be proved are of more modern conſtruction, many of them being built by the Emperor Adrian; whoſe reign, it is well known, was chiefly employed in travelling over the empire, and in cauſing every where new ſtructures to be erected. Such are many of the arched edifices ſeen in Egypt, while others, in the ſame country, are by various inſcriptions proved to be of the times of the Saracens. The cloaca maxima, which come before us as a ſheet anchor, in ſupport of Mr. Dutens's hypotheſis, appears, indeed, to have been originally conſtructed by one of the Tarquins, but the authorities of Dionyſius Halicarn. Strabo, Diodorus, and Pliny, are produced by Mr. King, in proof that the work of Tarquin was merely the opening

trenches or channels through the rock, and that they were not covered with arches till the time of Auguſtus, probably by his ſon-in-law Agrippa. The gate at Pæſtum is likewiſe rejected by Mr. King as an evidence; the Syren in bas relief, ſculptured on the keyſtone, to which Mr. D. appeals as evidently *d'ouvrage Etruſque*, affording no deciſive proof; ſince thouſands of other pieces of ſculpture might be produced, much in the ſame ſtyle, which have unqueſtionably been wrought either in the time of Adrian, or long after that emperor's reign.

Mr. D. ſeems to lay much ſtreſs on the following paſſage in Seneca's 90th epiſtle. " Democritus, inquit (Poſidonius) inveniſſe dicitur fornicem, ut lapidum curvatura paulatim inclinatorum medio ſaxo alligaretur. Hoc dicam falſum eſſe. Neceſſe eſt enim ante Democritum, et pontes, et portas fuiſſe quarum fere ſumma curvantur."—In referring to this paſſage, he adds, that the aſſertion of Poſidonius that the arch was invented by Democritus is " contre le témoignage évident, de tant de monumens de cette eſpèce qui etoient élevés avant lui." Mr. K. on the other hand maintains, that the authority of Seneca will not avail much againſt that of Poſidonius, a contemporary of Cicero, who was both a philoſopher and an extraordinary mechanical artiſt, and who believed the tradition of the recentneſs of the invention of the arch, and of its having been firſt introduced by Democritus.

Mr. K. concludes his diſſertation with the following general inference.

" I have confined myſelf to trace, with caution, *poſitive facts*. And from the detailed conſideration of the gates and arches in Rome, it appears to me that almoſt *every arch in Rome* may be aſcertained to have been either of the very age of *Auguſtus Cæſar*, or conſtructed in ſome ſubſequent period. It appears alſo that no arches are mentioned in our Engliſh tranſlation of *Holy Scripture*, except in one chapter (Ezek. xl. 16.) and that by miſtranſlation; or by *Homer*; or by *Herodotus*: And that no arches exiſted at Thebes, or elſewhere in Egypt; or in Babylon; or at Perſepolis; or even at Athens; before the time of *Auguſtus Cæſar*, or at leaſt before that of *Democritus*."

Thus have we, with all the impartiality we could muſter on the occaſion, laid before our readers the principal and moſt relevant arguments that have been uſed by the two controverſialiſts, in this curious, though we cannot ſay very momentous conteſt. *Non noſtrum eſt tantas componere lites.* Were our ſtatement, however, of the impreſſion the whole controverſy

controverſy left upon our mind, to be accepted, we ſhould acknowledge that Mr. K. has in our opinion given ſufficient reaſons for rejecting the authorities of his antagoniſt, and for withholding *the thanks* the latter claims *for having afforded him an opportunity of rectifying his error*. At the ſame time, we muſt confeſs that we do not feel a conviction that the *negative* contended for by Mr. K. is fully proved; and that, owing to the remoteneſs and obſcurity of the times, and to the want of poſitive documents and unqueſtionable monuments, this matter will, perhaps, never be elucidated in a more ſatisfactory manner, than has been done by the two able champions who have here entered the liſts; and whoſe reſpective works we recommend to the attention of the inquiſitive.

ART. VI. *Tranſlations, chiefly from the Greek Anthology, with Tales and Miſcellaneous Poems.* Cr. 8vo. 7s. Phillips. 1806.

OFTEN have we wiſhed to ſee, and ſometimes gone ſo far as even to plan, and make preparation for ſuch a work as this, in which ſpecimens ſhould be given of the beſt parts of the Greek Anthology; with ſuch illuſtrations for the Engliſh reader as might render the ſpecimens acceptable. Of the preſent pleaſing collection we cannot but ſay, that both the plan and the execution meet our entire approbation. The ſpecimens, arranged in chronological order, are preceded by a very clear and well-written introduction: giving an account of the ſeveral anthological collections of Meleager, Philip, Agathias, Conſtantinus Cephalas, and Planudes: formed ſucceſſively, in the century immediately preceding the chriſtian æra; in the ſecond, ſixth, tenth, and fourteenth of that æra. The ſelections are not entirely confined to the Anthology. Both at the beginning and at the end are ſpecimens not uſually compriſed in that collection, except, indeed, in the edition of Brunck, which is more comprehenſive than any other. At the end are ſome paſſages from Menander, concerning whom a part of the account given in the introduction may very properly be introduced, as a ſpecimen of that diviſion of the work. The author complains that the fragments of that great dramatiſt have been ſelected with partial views, which have given us only the darker ſide of his character, leaving us totally uninformed, except by report, of that for which he was moſt celebrated, his pure

and elegant gaiety. The complaint is juſt, though ſeldom made before.

We begin, therefore, with the following inſcription for his ſtatue, as placed by the image of Cupid.

" Menander, ſweet Thalia's pride,
Well art thou placed by Cupid's ſide:
Prieſt to the God of ſoft delights,
Thou ſpread'ſt on earth his joyous rites;
And ſure the boy himſelf we ſee
To ſmile, and pleaſe, and breathe in thee;
For, muſing o'er yon imag'd ſtone,
To ſee thee and to love are one.

" In ſupporting the characters of fathers, ſons, huſbands, ſoldiers, peaſants, the rich and the poor, the violent and the gentle, Menander ſurpaſſed all in conſiſtency, and by the brilliance of his imagery threw every rival into the ſhade. Such is the character given of him by Quintilian. The natural partiality of Cæſar for his countrymen, only permits him to give a ſecondary place to Terence, the imitator of the elegant, but not of the witty, Grecian. Auſonius couples our poet with Homer; and he is extolled by all thoſe who had acceſs to his work, with an enthuſiaſm not inferior to that with which the name of that prince of poets is mentioned.

" I have heard that a great Engliſh orator now living, the only ſcholar who has made the ſtyle of Demoſthenes his own, and adapted it to preſent politics and the events of the times, has frequently declared his opinion, founded on the ſpecimens of our poet which yet remain, and the praiſes of all the diſcerning antients, that the loſs of his dramas is more to be deplored than of any other antient writings whatever. Alas! Menander is no more; and all the praiſes of antiquity and the regret of ſubſequent ages reſemble only the rich mantle which wraps the corpſe of a monarch, or the frankincenſe which burns upon his pile!

" A few relics, among thoſe of leſſer note yet remaining (which, like the bones of ſome giant picked up in the field, once the theatre of his exploits, cannot be fitted to any other than the huge body to which they belonged) give us ſome idea of the vaſtneſs of Menander.—But " *quantum mutatus ab illo!*" Where are the flowers, perfumes, garlands, the breathings of gallantry and tenderneſs, the ſprightly ſallies of wit, and all the apparatus and circumſtance of love, youth, and delight, that conveyed and recommended morality to the gay and thoughtleſs, by attiring her in a dreſs that enamoured her beholders? That his aim was morality, is evident from the praiſes beſtowed on him by Plutarch and other writers. This end he kept in view " unmixed with baſer matter," and by a ſort of Πειθαναγκη, by an equal exertion of force and perſuaſion, commanded the hearts of his readers and auditors. And yet the fragments that have come down to us ſtamp

ſtamp him with the character of moroſe, ſarcaſtic, and querulous. But theſe ſentiments were put by him into the mouths of characters whom he deſigned to hold up to deteſtation or ridicule—and what remains of him does not mark ſo ſtrongly his own peculiar genius, as the taſte of thoſe ſelectors who have choſen his words to illuſtrate their own ideas. Thus to the ſaturnine and melancholy ſelector we owe the ſurvival of the ſad, peeviſh, and infantine complaints on the many ſorrowful *items* " which fleſh is heir to," and which, inſtead of offering an alleviation to the evils we ſuffer, tend to aggravate their load and debilitate the bearer. On the other hand, the ſtrikingly moral paſſages with which his works abounded, alone caught the attention of the fathers of the primitive church, who found in the Greek comedian a ſtrain of piety ſo nearly approaching to their own belief and feelings, that all ideas of a preponderance of ſatire over moral precept muſt yield to evidence ſo irreſiſtible as the approbation of Clemens Alexandrinus and Euſebius. In ſhort, it is from theſe two ſources alone, the writings of the melancholy and religious man, that we are furniſhed with our ſpecimens of the great Menander. Happy were it for us and for poſterity, had the gay, the lively, and the witty, finiſhed the portrait of the bard by tranſmitting to after ages examples that would have enabled us to meaſure him by the ſtandards of humour, ſprightlineſs, and fancy." P. xlii.

Among the ſpecimens of the Anthology, as we cannot introduce many, we ſhall take one for its cloſe adherence to the Greek, combined with a freedom which gives it the air of an Engliſh original; the other for its elegance.

FROM PARMENIO OF MACEDON.

ON THE DEFEAT OF XERXES AT THERMOPYLÆ.

" Him who revers'd the laws great nature gave,
Sail'd o'er the continent and walk'd the wave,
Three hundred ſpears from Sparta's iron plain
Have ſtopp'd—Oh bluſh ye mountains, and thou main!"

P. 53.

Whoever recollects the original, will know that, from its extreme compreſſion, a tranſlation of it was difficult. The other is this.

FROM CARPHYLIDES.

AN EPITAPH.

" Think not, whoe'er thou art, my fate ſevere;
Nor o'er my marble ſtop to ſhed a tear!
One tender partner ſhared my happy ſtate,
And all that life impoſes, but its weight.
Three lovely girls in nuptial ties I bound,
And children's children ſmiled my board around,

And, often pillowed on their grandſire's breaſt,
Their darling offſpring ſunk to ſweeteſt reſt.
Diſeaſe and death were ſtrangers to my door,
Nor from my arms one blooming infant tore.
All, all ſurvived, my dying eyes to cloſe,
And hymn my ſpirit to a bleſt repoſe." P. 68.

One more, from Paul the Silentiary, for the ſake of the very appropriate and pleaſing modern illuſtration produced in the note.

" For me thy wrinkles have more charms,
Dear Lydia, than a ſmoother face;
I'd rather fold thee in my arms
Than younger, fairer nymphs embrace.

" To me thy autumn is more ſweet,
More precious than their vernal roſe;
Their ſummer warms not with a heat
So potent as thy winter glows." P. 75.

" In the fair and courteous days of France, when a gay and half-romantic gallantry was the univerſal taſte of the young and old, the lofty and the humble, Madame la Mareſchale de Mirepoix, already in the winter of her days, but with more wit and warmth of imagination remaining than moſt of the youngeſt and gayeſt ladies of the court, ſent to her old admirer, M. le duc de Nivernois, a lock of her grey hair, accompanied by ſome very pretty and elegant verſes, deſcriptive of the regard ſhe felt for him, which age could not extinguiſh nor diminiſh. The duke's reply is one of the ſweeteſt ſpecimens of united tenderneſs and gaiety that I ever remember to have met with.

" Quoi! vous parlez de cheveux blancs?
Laiſſons, laiſſons courir le tems:
Que nous importe ſon ravage?
Les tendres cœurs en ſont exempts,
Les amours ſont toujours enfans,
Et les Graces ſont de tout age.

" Pour moi, Themire, je le ſens,
Je ſuis toujours en mon printems,
Quand je vous offre mon hommage.
Si je n'avois que dix-huit ans,
Je pouvois aimer plus long-tems,
Mais non pas aimer d'avantage.

" For the conſolation of thoſe Engliſh ladies who, like Madame de Mirepoix, are growing grey, and to aſſure them that the aged themſelves, although not likely to make new conqueſts, have at leaſt the power of retaining the admirers of their youth, I venture to inſert this rude copy of a beautiful original.

" Talk

" Talk not of ſnowy locks—have done—
Time runs the ſame, and let him run.
To us what boots the tyrant's rage?
He knows not tender hearts to ſever,
The little Loves are infants ever,
The Graces are of every age.

" To thee, Themira, when I bow,
For ever in my ſpring I glow,
And more in years approve thee.
Could I to gay ſixteen return,
With longer ardour I might burn,
But, dearer, could not love thee." P. 150.

Some original poems of great merit alſo adorn this volume; among which are the prologue and epilogue to the ſpecimens. In the former, the thought of which is from Meleager, the poet repeats, with rather a degree of exaggeration, his complaints of the partial ſelection from Menander which is preſerved to us. After the anthological poems, are placed ſome tales and other pieces; the firſt of which, giving the concluſion of the loves of Paris and Œnone, is diſtinguiſhed by a pure, vigorous, and manly ſtyle of heroic couplet, very different from the tinſel decorations of the Darwinian ſchool. After a fanciful and elegant picture of Ida, as a kind of Elyſium, and the Oreads and water nymphs that ſported in it, the following deſcription of Œnone dwelling with them, and her prophecy of the impending fall of Troy, are in a high ſtrain of poetry.

" As on he went, with fear and mix'd delight,
Full on the lovely maid he fix'd his ſight.
Remote from men, for man had prov'd untrue,
Grace of the woods, to Ida ſhe withdrew.
Bright was her eye—her cheek with nature's roſe
Was fluſh'd—her boſom white with nature's ſnows,
And her fair ringlets in diſorder hung;
A panther's hide was o'er her ſhoulder flung,
Sylvan attire—about her grot appear
Her huntreſs' arms, the quiver, bow, and ſpear.
Embower'd ſhe ſat, and ſad and thoughtful ſeem'd
As if on ſlighted love her fancy dream'd,
And as ſhe ſat, the buſy loom ſhe plied;
Upon the curious web aroſe in pride
A goodly city with the ramparts height,
And tow'rs, and domes, and temples, fair to ſight.
Apart, and tall, an antient palace rears
Its marble front that o'er the reſt appears;
Thro' every dome unnumber'd torches glare,
The halls are crowded with the brave and fair.

There timbrels ſeem to ſound—the jovial throng
Weave the light dance or tune the peaceful ſong.
Beneath this palace yawn'd a horrid cave,
Night's gloomy empire, and the muddy wave;
Forms terrible and eager to deſtroy
Gaze on the upward ſhew with frightful joy.
Above 'twas pleaſure all—but dark beneath
Were half unbarr'd the priſon-gates of death.
She could but weep at what her hands had wrought
When on the woe-embroidered web ſhe thought.
" Oh miſerable band," ſhe faintly ſighs,
" How near to death are all your revelries;
" Dark are your fates—to-morrow's ſun ſhall peer
" From the fluſh'd Eaſt upon your funeral bier;
" Ye ſeize the joys that love and muſic give,
" Nor talk of death while yet 'tis giv'n to live;
" Soon ſhall each pulſe be ſtill, clos'd every eye,
" One little hour remains or ere ye die."
Sorrowing ſhe ſpoke, and wept, and ſoftly ſigh'd
For human ills and periſhable pride,
Then caſt the melancholy web aſide.
For never more than momentary pain
Touch'd the bright tenants of this happy plain,
A tranſient woe that ſtole acroſs their joy,
Haply that bliſs unbroken might not cloy." P. 177.

Her ſubſequent diſcovery of Paris, and denunciation of his fate, are alſo finely conceived and expreſſed. The other poems are of a lighter kind, and among them imitations of Horace; but all have merit in their reſpective ſtyles.

ART. VII. *The Watchers and the Holy Ones. A Sermon, preached in the Cathedral Church of Saint Aſaph, on Thurſday, Dec. 5, 1805; being the Day of Public Thankſgiving, for the Victory obtained by Admiral Lord Viſcount Nelſon, over the Combined Fleets of France and Spain, off Cape Trafalgar. By Samuel, by Divine Permiſſion, Lord Biſhop of Saint Aſaph.* 4to. 27 pp. 2s. Hatchard. 1806.

A GREAT man makes an uncommon uſe, even of a common opportunity. The thankſgiving, which, to preachers in general, offered little more than exhauſted topics, to the Biſhop of St. Aſaph has afforded an occaſion for refuting ſome very extended errors, and for ſettling the interpretation of an important text of ſcripture.

The

The text is from Daniel iv. 17. where the prophet ſays, "this matter is by the decree of the WATCHERS, and the demand by the word of the HOLY ONES; to the intent that the living may know that the Moſt High ruleth in the kingdom of men; and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men." The general application is to the providential government of the world, and the inſtance of the baſeſt of men, ſet up over its kingdoms, is not difficult to be found. But the great buſineſs of the former part of the ſermon is, to find who are the WATCHERS and the HOLY ONES, mentioned in the text; and to remove errors from that ſubject. It has been very common to ſuppoſe that theſe were angels; and many unfounded and ſuperſtitious notions on the ſubject of angels and archangels have been reſorted to, for accounting for their interference in the affairs of this world. The Biſhop of St. Aſaph contends, that no *dominion* in human affairs is any where in ſcripture aſcribed to the angels, nor any office aſſigned to them, but that of ſervants or meſſengers of the Almighty. He finds no archangels, excepting Gabriel. "For Michaël," he explains, "is a name for our Lord himſelf,"—who fights with the old ſerpent. "Gabriel ſpeaking of him to Daniel," ſays the Biſhop, "calls him Michaël *your prince*, and the *great Prince which ſtandeth for the children of thy people*—a deſcription," he adds, "which applies particularly to the Son of God, and to none elſe." From theſe, and other premiſes, he arrives at length at the important concluſion that the WATCHERS and the HOLY ONES, mentioned by Daniel, are no other than the perſons of the HOLY TRINITY. Hence it follows, with the utmoſt conſiſtency, that they make the decree (who alone have power to make one) "that the living may know that THE MOST HIGH ruleth;" ſince undoubtedly, for angels to make the decree would not prove that the Moſt High ruleth. It would rather ſeem as if he had delegated his power to other rulers.

Having thus, in the moſt maſterly manner, cleared up the text, the Biſhop proceeds to apply the example of Nebuchadnezzar to the general illuſtration of the providential government, and to circumſtances connected with the occaſion of the diſcourſe. As a proof, that "the Moſt High ruleth in the kingdom of men, giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men;" and, at the ſame time, in explanation of it, he writes thus:

"As at this moment the world beholds, with wonder and diſmay, the low-born uſurper of a great monarch's throne raiſed, by the hand of Providence unqueſtionably, to an eminence of power

power and grandeur enjoyed by none ſince the ſubverſion of the Roman empire: a man, whoſe undaunted ſpirit, and ſucceſs in enterpriſe, might throw a luſtre over the meaneſt birth; while the profligacy of his private, and the crimes of his public life, would diſgrace the nobleſt. When we ſee the imperial diadem circling this monſter's brows; while we confeſs the hand of God in his elevation, let us not be tempted to conclude from this, or other ſimilar examples, that he, who ruleth in the kingdom of men, delights in ſuch characters; or that he is even indifferent to the virtues, and to the vices, of men. It is not for his own ſake, that ſuch a man is raiſed from the dunghill, on which he ſprang; but for the good of God's faithful ſervants: who are the objects of his conſtant care and love, even at the time, when they are ſuffering under the tyrant's cruelty. For who can doubt, that the ſeven brethren, and their mother, were the objects of God's love; and their perſecutor, Antiochus Epiphanes, of his hate? But ſuch perſons are raiſed up, and permitted to indulge their ferocious paſſions, their ambition, their cruelty, and their revenge, as the inſtruments of God's judgments for the reformation of his people: and, when that purpoſe is anſwered, vengeance is executed upon them for their own crimes. Thus it was with the Syrian, we have juſt mentioned; and with that more ancient perſecutor, Sennacherib; and many more. And ſo, we truſt, it ſhall be with him, who now "ſmiteth the people in his wrath, and ruleth the nations in his anger." When the nations of Europe ſhall break off their ſins by righteouſneſs, the Corſican "ſhall be perſecuted with the fury of our avenging God, and none ſhall hinder."

"Again, if the thought, that God ruleth the affairs of the world according to his will, were always preſent to the minds of men; they would never be caſt down beyond meaſure by any ſucceſſes of an enemy, nor be unduly elated with their own. The will of God is a cauſe, ever blended with and over-ruling other cauſes, of which it is impoſſible from any thing paſt, to calculate the future operation. What is called the fortune of war, by this unſeen and myſterious cauſe, may be reverſed in a moment." P. 21.

With a caution againſt imagining any particular ſucceſs to be the reward of our merit, this admirable diſcourſe concludes; and with theſe emphatic words. "Let us give, therefore, the whole glory to God. In the hour of defeat, let us ſay, *why ſhould man complain, man, for the puniſhment of his ſins!* In the hour of victory, *let us not be high-minded, but fear.*"

ART.

ART. VIII. *A Diſſertation on the Failure and Miſchiefs of the Diſeaſe called the Cow-pox, in which the principal Arguments adduced in Favour of Vaccination by Drs. Jenner, Pearſon, Woodville, Lettſom, Thornton, and Adams, are examined and confuted. By George Lipſcomb, Surgeon.* 8vo. 105 pp. 3s. G. Robinſon. 1805.

IN a late publication by this gentleman, (ſee Brit. Crit. vol. XXVII. p. 319,) he only contended for the ſuperiority of variolous over vaccine inoculation. The improvements that had been made in the mode of conducting inoculation for the ſmall-pox, he ſaid, had rendered that diſeaſe ſo ſafe, that he thought there exiſted no neceſſity for trying, by the introduction of another diſeaſe, to attempt its extinction. Whatever could be done by the cow-pox might be done by inoculating the ſmall-pox, if parents could be induced, or the legiſlature would oblige them to inoculate their children early, and to keep them, during the proceſs, out of the way of communicating the diſeaſe to others. Certainly the complaint, that the infection of the ſmall-pox was kept alive, and the diſeaſe diſſeminated by the practice of inoculation, ſo as to occaſion, communibus annis, a greater proportion of deaths by the ſmall-pox, than had been uſed to occur, before inoculation was introduced into the country, was ſolely owing to the careleſs manner in which the buſineſs was conducted; and to the inoculated patients being allowed to mix with their families and friends, through the whole courſe of the complaint. In the publication before us, Mr. Lipſcomb appears to have changed his ground; he thinks he has now ſufficient documents on which to eſtabliſh an opinion, that the cow-pox neither affords that complete ſecurity, that was promiſed, againſt the infection of the ſmall-pox, nor is, of itſelf, ſo harmleſs as the advocates for it contend; or as it ought to be, to juſtify its being introduced into general practice.

This opinion, however, is taken up, and reſts only on the credit of the reports of Drs. Rowley, Moſeley, Squirrel, and Mr. Birch, whoſe prejudices this author has adopted ſo far, as even to fancy, that he has ſeen two of thoſe extraordinary caſes, ſo eloquently depicted by Dr. Rowley, in which the faces of the children were metamorphoſed into thoſe of oxen. As the imaginations of theſe gentlemen are ſo fertile, we ſhall not be ſurpriſed to hear a ſtory of ſome good woman being delivered of a calf; the reſemblance of ſome fœtuſes, to a calf, being full as near as the reſemblance of the faces of theſe children to oxen. But this author has not only implicitly followed

followed the opinions of the writers againſt vaccination, as to the miſchievous tendency of the proceſs, but he has alſo adopted the rude and illiberal mode of treating thoſe whom he conſiders as opponents to his new opinions, which forms the moſt objectionable and offenſive part of the conduct of thoſe whom he imitates. Thus while his new-adopted friends, even down to Dr. Squirrel, are all learned, witty, and ingenious, thoſe who have the unhappineſs to offend him, by writing in favour of vaccination, are ſcarcely allowed to have common ſenſe, or common honeſty. A paſſage or two from the pamphlet will ſhow the juſtice of this obſervation, and may be the means alſo of reſtraining other writers on the ſubject, from writing in a manner ſo very offenſive.

"Paracelſus, and ſome of the writers on vaccination," Mr. Lipſcomb ſays, note, p. 91, "may not very improperly be mentioned together. As a writer the former was ſo unequal, that in one page were ſeen diſcoveries indicating a wonderful ſuperiority of genius, and amazing penetration; and in the next, the dialect of Bedlam. The latter have often deſerved the cenſure, but ſeldom, if ever, the applauſe; there is frequently the dialect of Bedlam, but almoſt never the indication of great genius, or deep reſearch." In the following, without any reaſon, or provocation, as we ſhould think, Mr. L. chooſes to level his cenſure againſt an individual. "Some doubt, the Rev. Mr. Warner has ſaid, in a ſermon, the ſecurity of vaccine inoculation. They have fears that it is not the right ſort; and ſome few ſtories have been told, of perſons inoculated with the cow-pox, who afterwards caught the ſmall-pox. Neighbours, depend upon it, that theſe ſtories are in ſome degree, or altogether untrue."

Mr. Warner had been informed, by thoſe whom he had a right to look up to, and to truſt (or at the leaſt he ought not to be cenſured for truſting in them) that the cow-pox was a mild and ſafe diſeaſe, and a perfect ſecurity againſt the infection of the ſmall-pox. He had thence been induced to inoculate a great many of his pariſhioners, and had experienced that one part of the information, namely, that it was a ſafe and innocent diſeaſe was true. He had ſeen no ox-faced boys, or any of thoſe new, and before unheard-of diſeaſes, which the illuminated, copying after one another, "Servum pecus imitatorum" fancy they have ſeen. Reports, however, were in circulation, that the cow-pox had failed in giving the promiſed ſecurity againſt the infection of the ſmall-pox. Theſe he did not, and probably does not now believe, for certainly the manner in which theſe ſtories have been propagated, is not well calculated to add to their credibility; he

therefore

therefore ſays, " Depend upon it neighbours, that theſe ſtories, are in ſome degree, or altogether untrue." " Nothing ever equalled," Mr. Lipſcomb ſays, p. 66, this concluſion; but " the ribaldry and malicious falſehoods, which lately appeared in the Monthly Magazine." We have not ſeen the Monthly Magazine, but certainly there is nothing in the paſſage here quoted from Mr. Warner's ſermon, that could, in the mind of any cool, and temperate perſon, ſubject him to ſo coarſe a cenſure.

The author will not ſuſpect from the obſervations here made, that we wiſh to ſtifle all inquiry into the real merit of vaccination, nothing can be farther from our intention; but ſuch an examination, to be uſeful, or to be depended on, muſt be undertaken with a ſpirit very different from that which appears to pervade this, and ſeveral other works we have lately ſeen on the ſubject; which are ſo far from giving credit to the pretended reſults, that they rather tend to make the motives of the enquirers ſuſpicious. We have ſaid, in our examination of the former works by this writer, that if the vaccinators had not been ſo aſſiduous in depreciating inoculation with the matter of the ſmall-pox, he would probably have had no objection to compromiſing the buſineſs with them; though we cannot vouch that this would have been the caſe, yet certainly Mr. L. appears to be ſo ſore on the ſubject, as to give ſome probability to the conjecture.

ART. IX *Serious Reaſons for uniformly objecting to the Practice of Vaccination; in Anſwer to the Report of the Jennerian Society. By John Birch, Surgeon to St. Thomas's Hoſpital, &c.* 8vo. 74 p. 3s. Callow. 1806.

WE have more than once had occaſion to notice the acrimony with which the writers on the ſubject of vaccination treat their opponents, and the exultation which thoſe who write againſt the practice ſhow, on hearing any inſtances of failure, which they collect with aſtoniſhing avidity; forgetting that ſhould they have a real ſubject for triumph, it would be a triumph at the expence of humanity.

The writer of the article before us, having early declaimed againſt the practice of vaccination, ſeems to think himſelf obliged to proceed in the ſame ſtrain, and favours the world with this production, to ſhow them that he has not altered his opinion upon the ſubject. Something indeed he ſays about calming the minds of ſome worthy perſons " who are in the

the moſt fearful ſtate of ſuſpenſe, dreading," he ſays, p. 6. "leſt what they were perſuaded to do in the hope of ſaving their children from one diſeaſe, may not prove the means of plunging them into another, at once novel and malignant."

But this author has no conſolation to give them, and as he was principally inſtrumental in exciting the alarm, ſo he takes care to keep it up, and extend it by every means in his power; for having no new facts to produce, he has thought it expedient, by way of eking out this pamphlet, and giving it its due bulk, to add two publications, the one a paper which he circulated in the year 1804, the other a pamphlet by his friend Mr. Rogers, which was publiſhed in the courſe of the laſt year, both of them calculated to continue the alarm in the minds of thoſe parents who had ſuffered their children to be vaccinated.

The opinion which theſe gentlemen labour to inculcate is, that the cow-pox is not only no ſecurity againſt the ſmall pox, but that it introduces into the conſtitution, new, and exceedingly loathſome diſeaſes. Theſe charges have been urged with confidence, and the public have been told that the cow-pox has failed in giving the promiſed ſecurity, in hundreds of inſtances; but on examination theſe hundreds of failures have dwindled into a very inſignificant number of caſes, not one in ſome thouſands; and in reſpect to the new and unheard of diſeaſes, ſaid to be produced by the cow-pox, neither Dr. Jenner, nor one of the many other practitioners, who have each of them inoculated their hundreds, and ſome of them their thouſands, have met with them; they are only to be ſeen, by thoſe keen eyed ſpeculators, who predicted them, and therefore readily gave that name to eruptions, in which other practitioners would have found nothing novel, or extraordinary.

Experience has ſhown us, that matter taken from the cow-pox, inoculated, or inſerted under the cuticle of any human ſubject, uniformly produces the cow-pox in the perſon inoculated, which is capable of communicating the ſame diſeaſe to another, probably ad infinitum, in the ſame manner as the matter of the ſmall pox produces the ſmall pox. If the matter of the cow-pox was capable of producing, or in other words, if it contained in it the ſeeds of any other diſeaſe, it would as regularly produce that diſeaſe. The farmer does not attribute the weeds which grow up with his corn, to the grain that was ſown, but to the land which contained the ſeeds, before the corn was ſown. We do not however expect to weed from the mind of this author the prejudices he has imbibed, we are even ready to admit that he believes all he aſſerts on the ſubject; we only wiſh him to believe that the gentlemen who recommend the cow-pox are equally ſincere,

and

and that they do not adopt the practice of vaccination, from ſiniſter motives; particularly that it was not introduced for the purpoſe of ſuperſeding the ſurgeons, and turning them, as he ſays, from the nurſery.

"But the object of the projectors of vaccination," ſee Rogers's pamphlet, p. 37. "was not, I fear, ſo much the deſire of doing general good, as that of ſecuring to themſelves, and to men-mid wives, if the experiment ſhould ſucceed, the abſolute command of the *nurſeries*, to the entire excluſion of the ſurgeons."

The apothecaries, it ſeems, were afterwards let in, or rather they obtruded themſelves, with a view of getting a ſhare of the plunder.

"They came into the new practice," the author ſays, p. 48. "becauſe they early diſcovered it was the plan of the men-midwives to ſeclude them, by this manœuvre, from the *nurſeries*: and finding they could not fight them fairly on their own ground, they reſolved, by forming an alliance, to ſhare, if poſſible, the *conqueſt*."

But the vaccinators, to make ſure work of it, and totally to exclude the ſurgeons from the nurſery, were at the pains of bringing the ladies over to their party; and then to ſecure their conqueſt, they abſolutely bribed all the printers and bookſellers in the kingdom, conſequently had the command of all the newſpapers, magazines, and reviews; ſo that the benevolent, and patriotic gentlemen, who wiſhed to reſcue the world from the evil they foreſaw was about to overwhelm it, were precluded from all poſſibility of giving aſſiſtance!

"As I had ſeen," this author ſays, p. 25, "among the various buſineſs of life, ſome political manœuvres, and the management of ſome party ſchemes, I was not at a loſs to conjecture in what manner the cauſe of vaccination would be carried.

"The royal patronage, the authority of parliament, would be made uſe of, beyond what the ſanction given warranted; the command of the army and navy would be adduced, not merely as the means of facilitating the experiment, but as the proof of the triumph of the cauſe: and above all the monopoly of the preſs, and the freedom of the poſt-office would be employed, to circulate the aſſertions of the friends of vaccination, and to ſuppreſs the arguments of their opponents.

"What I foreſaw," he adds, "happened: and ſuch was the influence of the Jennerian Society, that many publiſhers and bookſellers refuſed to print, or ſell ſuch works as might be deemed adverſe to vaccine inoculation: in conſequence of which, it was hardly poſſible, at the firſt moment, to contradict any thing the Society choſe to aſſert. It was in vain to argue againſt the ſyſ-

tem; for even the ladies themſelves were prejudiced, were influenced, and employed in its defence. Men-midwives found their intereſts were eſſentially connected in its ſucceſs; and they foreſaw that if they could vaccinate at the breaſt, without danger of conveying infection, they ſhould ſecure to themſelves the nurſery, as long as vaccination laſted; no one could enter to interfere with them; they would preſcribe for the apothecary, and hold him at a diſtance; the phyſician and ſurgeon would be ſet aſide; and if any accident occurred that ſhould render diſſection after death, neceſſary, ſome anatomiſt, friendly to the cauſe," his colleague, Mr. Cline, perhaps, might be called in, to quiet the alarms of the family."

We are concerned to find a gentleman filling ſo reſpectable a ſituation as Mr. Birch occupies, a dupe to ſo extraordinary an illuſion. The charges here urged againſt the introducers, and favourers of vaccination, are of ſo heinous a nature, that the gentlemen who are attacked, muſt be at once the moſt unprincipled, and the weakeſt of mankind, ſhould they really deſerve the cenſure he has heaped upon them. If Mr. Birch has ſo poor an opinion of their honour, as to ſuppoſe they would introduce into the families by whom they are employed, including among them all the rank and faſhion in the kingdom, ſo dreadful a poiſon, as he depicts the cow-pox matter to contain, yet he ought to have ſeen, that a regard to their intereſt, which he does not accuſe them of neglecting, would have long ſince deterred them from continuing a practice, which muſt ultimately cover them with confuſion. Yet, notwithſtanding the warning this gentleman, and ſeveral of his coadjutors in the cauſe, have given them, we are far from finding them relaxing in their endeavours to extend the practice. They have had intereſt ſufficient, this author tells us, to procure its introduction into the army, and navy, and the reports of the officers, he ſhould have added, have been highly favourable to the practice. Surely this ſhould have made Mr. Birch more guarded in his cenſure, as he muſt know, that the further the practice of vaccination is extended, the greater the number of the ſubjects who are ſubmitted to the operation, the ſooner muſt any miſchief, if it is capable of doing any miſchief, be detected. He had only therefore to wait, and the zeal with which the vaccinators propagate the inoculation, muſt, if his opinion be correct, have done all that he has been labouring with ſo much heat and intemperance to effect. In the ordinary affairs of life, when we are deſirous of acquiring knowledge upon any ſubject, we uſually apply to perſons, whom we conceive to have had the beſt opportunity of obtaining the neceſſary in-

formation.

formation. In this caſe, we are expected to reverſe this maxim, and inſtead of applying to perſons experienced in the practice, to take the opinions of thoſe who profeſs they never did, nor ever will perform the operation.

This author has attempted an anſwer to the report of the Jennerian Society, and to Mr. Moore's reply to the anti-vaccinists, but we ſee little of argument in any part of his ſtrictures on theſe ſubjects. Some compliments are paid to Mr. Moore's performance, but it has not had the effect of ſoftening the anger of Mr. Birch, againſt the cow-pox, or its propagators. The dread of being baniſhed from the nurſery, is ſtill predominant in his mind; and until that fear be quieted, the vaccinists muſt expect no quarter.

ART. X. *The Fall of the Mogul, a Tragedy. By the Rev. Thomas Maurice, &c. &c.* 8vo. 7s. White. 1806.

FEW are the departments of literature in which Mr. Maurice has not diſtinguiſhed himſelf, but perhaps it is no more than juſtice to obſerve, that his claims as a poet are of the higher order. This has already appeared and been acknowledged in a long ſeries of years, and a great variety of compoſitions, from the period of his being under the tuition of Dr. Parr, and the publication of the "SCHOOL-BOY," to the preſent year, and the production of thoſe animated verſes on the irregularities of genius, which were recited by Mr. Tweedie at the laſt anniverſary of the Literary Fund. The former poem was acknowledged by Dr. Johnſon to contain the genuine ſeeds of genius, and the promiſe of much poetical celebrity; the latter is in every body's hands, and needs not our praiſe.

Why Mr. Maurice has not ſucceeded as a writer for the ſtage, it is not eaſy to determine. His talents of this kind, we ſcruple not to ſay, are ſuperior to thoſe many writers who have obtained reward and diſtinction in this line; his power of animating and intereſting the paſſions, his imagination in repreſenting ſtriking and brilliant ſpectacles, are eminently great. There is, it is to be preſumed, ſome ſecret to which his genius has not condeſcended, or ſome myſterious craft which his manly pride diſdains.

The preſent Tragedy is a beautiful compoſition on the whole, and repreſents one of the moſt ſplendid events in the page of hiſtory. It is alſo, in ſome degree, original, at leaſt

we are not able to remember any dramatic piece on the ſubject in our language. It is the deſtruction of the Mogul empire, and the plunder of its capital of Delhi, under the celebrated conqueror Nadir Shah. Perhaps the ſpeeches were conſidered as too long for recitation, otherwiſe as a compoſition, and we ſhall conceive as a ſpectacle alſo, it is far, very far ſuperior to the water gruel ſtuff, which has of late years not only been endured, but applauded on our theatres. This will ſufficiently appear from the following ſpecimen.

SCENE II.

ZUMANI, SOLIMA, NADIR SHAH.

" *Zum.* For freedom and a crown, at once regain'd,
What terms, illuſtrious Nadir, ſhall expreſs
The grateful rapture of my burſting heart!
Nad. Princeſs, wherever juſtice points this ſword,
Mercy, the radiant ſeraph, ſtill is nigh,
Tempers our wrath and blunts its falling edge.
Zum. No wonder, ſir, thus wide your triumphs ring,
While clemency and fortitude unite
At once to blazon and to fix your fame.
Nad. In fields of death to reap triumphal palms
Thouſands with me the tranſient glory ſhare;
By kindneſs to ſubdue the ſtubborn foe
Stamps nobler glory, yields ſublimer bays
That never tarniſh—but, eternal pow'rs!
What bright aſſemblage of unrivall'd charms
Reigns through yon graceful yet majeſtic form;
Her beauteous features, her commanding aſpect,
At once tranſport with love, and awe my ſoul—
To conquer here were victory indeed!
Zum. The princeſs Solima, my lord.
Nad. Her fame
Hath long reſounded through the Perſian court;
The knee that never bow'd before ſhall pay
The due devoirs her birth and beauty claim.
Allow me, charming Solima, to kiſs
That hand which angels might be proud to preſs.
(*attempts to ſeize her hand.*)
Why, with abhorrent glance and backward ſtep,
Thus ſtrangely doſt thou ſhun my fond ſalute?
Sol. Thou art, I think, that Perſian ſo renown'd,
Whoſe arms ſtrike terror through remoteſt realms;
And, having laid half Aſia waſte, at length
Haſt fixt thy ſtandard on the tow'rs of Delhi.
Nad. What means my ſweet upbraider—whither tends
This wild abrupt addreſs?

Sol.

Sol. You came—you conquer'd:
Nay more—have tow'rd beyond triumphal palms,
And, with heroic nobleneſs of ſoul
Scarce parallel'd, upon the vanquiſh'd head
Replac'd the forfeit crown.
Nad. By Heav'ns I'm charm'd!
Though wounded to the quick, my boſom glows.
Sol. 'Twas glorioufly reſolv'd. For this juſt deed
The bright recording angel of the ſkies
Shall half thy guilt expunge. And what remains;—
But to purſue high honour's radiant track,
And, crown'd with laurels and renown, return?
Nor ſtain the luſtre of this godlike act
By rapine and enſanguin'd violence.
Nad. Secure in beauty's ſhining panoply,
Say on—But did not thoſe celeſtial charms
Give thee reſiſtleſs influence o'er my heart,
It ill would brook this forward petulance;
Not Aurengzebe himſelf ſhould thus have dared
With bold impunity--
Sol. And yet *I* dare,
Arm'd with his ſpirit, to thy view unfold
The unnumber'd woes which war's wild rage hath heap'd
On bleeding Hindoſtan.—In ev'ry breeze
Some frantic ſhriek, or groan of deep deſpair
Is wafted through her vales. The lab'ring hind,
In India's happier day, from war's rude toils
By holieſt laws releas'd, is forc'd to arms,
Or dragg'd to inſtant death. Millions of looms,
The rich reſources of her wealth, ſtand ſtill;
While all the trophies of her antient pow'r
Are daſh'd to earth by your enrag'd barbarians!
Nad. By Heav'n, too far my patience you inſult!
Preſume no longer on your beauty's pow'r,
But drop the theme, and let us talk of love.
Sol. Such love as animates the tiger's breaſt,
Or drives the hungry panther on his prey—
Zum. Forbear, my Solima, with ill-tim'd zeal
To urge to rage the victor's ſoften'd mind.
And thou, moſt noble chief, deſiſt thy ſuit
Till the high tumult of her blood ſubſides,
And the unbounded ſpirit of her race
Has better learnt to bear a victor's preſence.
Sol. A victor I *can* bear, but in that form
Diſdain a ſuitor; ev'n though ſceptres wait
The hand, no pow'r on earth ſhall make me yield.
Nad. Stay, lovely Solima, nor raſhly plunge
In woes that never may have bound or pauſe.
Your language paints me tyrant in my nature,

And ſavage in my love;—Would'ſt thou provoke
A tyrant to revenge, and from his ſlumber
Rouſe the reluctant ſavage?
Sol. Undiſmay'd,
And not unarm'd, in either caſe I bid
A tyrant's rage defiance.
Nad. Stern and fierce
As war has made me to my foes appear,
I have a heart that in the ſofteſt flame
Of tender love can melt; a heart that feels
Thy beauty's animating warmth, and burns
To lay both life and empire at thy feet.
Sol. The heart that knows with love's ſoft fires to glow,
Delights in mercy; generous and benign,
It plots no miſchief, as it fears no ill.
Aſk the departed ſhades of thoſe that fell
On Karnal's crimſon'd plains, or thoſe who now,
The victims of thy boundleſs avarice,
Stretch'd on our Jumna's ſhores unburied lie,
If mercy be *thy* darling attribute?
Nad. The victims of their headlong rage they fell.
But on this ſubject I no parley hold.
Sol. Nor I on one ſo hateful as thy love.
Farewell!
Nad. Once more let me entreat thine ear.
Won by thy charms, I own the victor vanquiſhed.
The delegated pow'r which fortune gives,
To thee I'll yield. Reverſe, if thus diſpos'd,
The ſtern decrees of war; reſume its ſpoils;
Releaſe the noble youths, our hoſtages,
And back to Perſia our whole force command.
For this unlimited extent of ſway,
I only aſk one ſlender boon—thy love.
Sol. My love I cannot grant; but act thyſelf
Thus nobly generous, and depend on all
In my poor pow'r to grant: my ceaſeleſs pray'rs;
And gratitude, to end with life alone.
Nad. Theſe are too cold, too barren a return
To ſatisfy the cravings of a ſoul
Pining with love, and ardent for fruition.
Zum. Oh, gen'rous chief, while mercy is the theme,
A mother's plaints attend: amidſt the train
Of Indian hoſtages, one youth remains—
The hope and ſolace of his doting parents:
I will not aſk his freedom till the terms
Of ranſom are fulfill'd; but fame reports
The prince is with unuſual rigour guarded,
The object of thy mark'd ſeverity.

Nad.

Nad. Raſh in his ſpeech, and furious in his geſtures,
His conduct juſtifies leſs lenient treatment;
Nor dare we yet relax, ſo bold his menace,
Our cautious vigilance.
Zum. To nobleſt hopes
Of bold ambition train'd, his high-born ſoul
With anguiſh keener than his comrades feels
Confinement's irkſome gloom. Oh, gracious prince,
Pardon the darings of impetuous youth,
And by thy own brave mind his feelings judge.
Sol. If aught my pray'rs or grateful vows avail,
Oh, for a prince of ſuch heroic virtue
Let me your royal clemency implore!
Nad. Thou'ſt heard what terms may gain him inſtant freedom;
And know, his future treatment ſhall depend
On thy acceptance, princeſs, or rejection,
Of theſe my proffer'd vows.
Sol. Aſſiſt me, Heav'n!
Nad. Nay, more: from hence, upon *thy* ſmile or frown
His fate, his being hang.
Sol. Stern, barbarous man!
Nad. Ha! have I touch'd at laſt the tender ſtring
Whoſe leaſt vibration throws thy ſoul in tumult?
Revenge and Death! Is Hamed, then, my rival?
Better that man had never ſeen the light
Who dares with me for Beauty's prize contend.
Zum. Oh, dauntleſs chieftain, by theſe guſhing tears,
By ev'ry ſacred tie that binds mankind,
Show mercy to my ſon!
Nad. Zumani, mark me;
Though rigid Juſtice claim him for her victim,
Not unavailing ſhall thy ſorrows prove;
Thoſe tears ſhall ſave him from her ſtern demand,
And gain of liberty as wide a range
As with our ſafety ſhall be found conſiſtent.
This to thy tears is due; but if *thoſe* lips (*to Solima.*)
Should ever more preſume his cauſe to plead,
Her words are fatal, and his doom is ſeal'd." P. 69.

The above publication is rendered further valuable by a remarkably well-written introduction of more than twenty pages, explanatory of the ſubject of the poem, and the peculiar mythology of the Hindoos. There is ſubjoined an elegant poem on the Lotos of Egypt, which was ſpecifically written to accompany Dr. Thornton's ſplendid Botanical work. The reader will alſo find the poem on the Errors and Eccentricities of Genius, to which alluſion was made above.

Mr. Maurice is at this moment exerciſing his talents in a deſcriptive poem, the ſubject of which is Richmond Hill, and the various and beautiful ſcenery which ſurrounds that delightful ſpot. It will in all reſpects be an important work, and be impreſſed with the full vigour of the author's maturer talents. It is alſo to be accompanied with ſuperb engravings, and from the ſpecimen which has been placed before us, we are inclined to expreſs our anxious wiſhes that Mr. Maurice may receive the encouragement he ſo obviouſly merits. It will be publiſhed by ſubſcription.

ART. XI. *An Hiſtorical and Critical Eſſay on the Revival of the Drama in Italy. By Joſeph Cooper Walker, M. R. I. A. Honorary Member of the Societies of Perth and Dublin, and of the Academies of Cortona, Rome, and Florence.* 8vo. 336 pp. 7s. Longman and Co. 1805.

FOR the elegant amuſement afforded by this volume, we owe many acknowledgements to the author, who, in his Hiſtorical Memoir on Italian Tragedy *, had already ſhown his taſte and talents for this ſpecies of reſearch. But if we commended his Memoir, we are ſtill more inclined to praiſe this "Hiſtorical and critical Eſſay," in which many valuable materials are collected, and much intereſting information brought together.

Though Mr. Walker adopts the opinion of Riccoboni, that "the fall of the majeſtic fabric of the Roman empire did not totally cruſh the ſtage in Italy;" yet he allows that its remains were very inſignificant. The *hiſtriones* or players, were merely ſtrolling jeſters or buffoons, of whom the arlecchino of the modern ſtage is the repreſentative; but to whom the regular Italian drama has little or no obligation. They were the deſcendants indeed of the ancient Mimi, but their parts were merely extemporaneous effuſions, for the ſake of raiſing a coarſe and tranſient merriment. To the Troubadours Mr. W. aſcribes the revival of the drama in Italy, in a paſſage which we will here inſert.

"When a rapid ſucceſſion of barbarous nations, ruſhing like a mighty torrent from the bleak regions of the north, had ſubverted the Roman empire, the affrighted Muſes fled with preci-

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* See Brit. Crit. vol. xiii. p. 346.

pitation

pitation to the vine-clad hills and olive groves of Provençe. Here they lay trembling and silent till the beginning of the eleventh century, when, animated by the soothing voice of peace, they ventured forth, and warbled a few wild but sweet strains to the accompaniment of the lute and harp. About this time arose an order of itinerant bards, distinguished in history by the name of troubadours, to whose rude effusions the revival of the drama in Italy may perhaps, in a great degree, be ascribed. Such of the chieftains as had escaped the perils of the crusades, and returned to their castles, affected the customs as well as the magnificence of the east; and "no high scene of festivity was esteemed complete that was not set off with the song of the bard." Poetry now became a profession; and troubadours might be seen wandering from castle to castle, and from court to court, to fill the office of the ancient rhapsodist. From France they passed occasionally into Italy, and enlivened the convivial meetings in the respective courts of the petty states of that enchanting country. The marquis Montferrato, and Can Grande of Verona, were among their most munificent patrons. Nor were the other Italian princes less anxious to induce them to assist in heightening the festive joys of their hospitable halls; and with that view they held forth the alluring hope of liberal remuneration: an hope which they seldom failed to realize. The allurement succeeded. "I could name," says a French writer, "some troubadours of the Venetian state, of Lombardy properly so called, of Tuscany, of Piedmont, and of Savoy: I could prove, that those of our provinces were assembled in all the courts of Italy." And it appears from the learned researches of the abbè Millot, that when, in those ages, the marquisses of Este gave a solemn fête, or held a court at Ferrara, the troubadours not only proffered their services, but that they, and such of their attendant jougleurs as understood the language of Provençe, were invited to assist. Choosing for their subjects the fictions of romance, or the no less marvellous feats of chivalry, these itinerant bards first composed their metrical tales for solo-recitation, and sung them individually, to the accompaniment of the prevailing instruments of the day. As their numbers increased, they introduced interlocutors into their tales, which thus gradually assumed a dramatic form. Mussato alludes to these exhibitions in the prologue to the tenth book of his "Gesta Italicorum." "Lectures," he says, "were delivered in the thirteenth century, in the lingua volgare; and modulated verses were recited in theatres, and upon temporary stages." And in a chronicle compiled in the twelfth century it is said, the praises of Orlando and Oliviero were sung by histriones in the ancient theatre of Milan, and the entertainment usually concluded with instrumental music and mimickry, (or, to use the words of the chroniclers, *decenti motu corporis*, appropriate gesticulation), by mimi and buffoons.

Among the productions of Anſelmo Faidit, one of the moſt celebrated of the early troubadours, are enumerated both comedies and tragedies, one of which, entitled, "L'Heregia dels Preyres," (a ridicule on the council which condemned the Albigenſes) he wrote during his reſidence in the court of the marquis of Montferrato, where he is ſaid to have received for his ingenious productions, (*ingegnoſe invenzioni*) rich and beautiful gifts, in horſes, veſtments, and other articles of value." P. 7.

In imitation of theſe authors, Petrarch, in very early youth, made ſome dramatic ſketches, a comedy called Philologia, a drama on the ſtory of Medea, and one on a temporary ſubject; the expulſion of Cardinal Albornoz from Ceſena, in 1357. But the firſt regular dramas attempted in Italy, were imitations of the ancients, and were written accordingly in Latin. Albertino Muſſato, the hiſtorian of Padua, who flouriſhed about 1300, wrote two Latin tragedies, in imitation of Seneca, the Eccerinis and Achilleis; of which ſpecimens are given by Mr. W. Other authors took up the imitation of Plautus and Terence, and wrote therefore Latin comedies. One of the firſt of theſe was Leo Battiſta Alberti, equally celebrated as a painter, a ſculptor, and an architect, who yet found time to become a comic poet.

"Nature, ſometimes, in a ſportive mood," ſays M. Tenhove, "makes a prodigal diſplay of all her powers, and unites her rareſt and moſt precious gifts in a ſingle individual." Such was Alberti. This extraordinary man wrote (1418), in the twentieth year of his age, a comedy, called "Philodoxeos," which he undertook with a view to beguiling the languor of convaleſcence, and diverting the painful recollection of the unkind and unmerited neglect of his own family. This piece, on its firſt appearance, he handed about amongſt his friends, as the production of Lepidus, an ancient Roman poet; but he ſoon after avowed it, in a dedication to a reviſed copy which he preſented to Leonello da Eſte, marquis of Ferrara, one of the moſt munificent patrons of literature of that age. This copy, it may be preſumed, never found its way to the preſs: for, deceived by the purity of the latinity, and the artful diſguiſe under which the name of the real author was, for ſome time, concealed, the younger Aldus printed it from a manuſcript, in 1588, as a precious remnant of antiquity, under the title of "Lepidi comici veteris Fabula." "It firſt appeared about the year 1425," ſays Mr. Roſcoe, "when the rage for ancient manuſcripts was at its height; and Lepidus for a while took his rank with Plautus and with Terence." P. 32.

Another Italian writer of Latin comedies was Ugolino Piſani, of Parma, one of whoſe pieces, mentioned by Sign. Signorelli

Signorelli as having been ſeen in the Royal Library of Parma, we are happy to mention, is extant alſo in the Harleian Collection in the Britiſh Muſeum, No. 3828. It is a comedy in Latin, entitled "Ephigenia;" and the very ſame argument is prefixed to it, which is given by Mr. W. from Signorelli: ſo that no doubt can remain of its identity.

Cardinal Riaro, or rather, as we think, Riari, is juſtly celebrated as an early encourager of the Drama; and the dedication of Sulpitius to the firſt edition of Vitruvius, is quoted as aſſerting this fact. He is there called Riarius, and the dedication is addreſſed to him. As this edition is extremely ſcarce, Mr. W. has done well to cite, in his notes, the very words of Sulpitius to his patron. We cannot follow this pleaſing author ſtep by ſtep, in the progreſs of the Italian drama; but ſhall content ourſelves with giving a ſpecimen of his poetical talents, in a tranſlation of an Italian canzona, taken from the "Feſta di Orpheo, a paſtoral drama, written by the celebrated Angelo Politiano.

"O hear, ye woods; my tender ſtrains;
For, ah! my nymph the lay diſdains;
The beauteous nymph, who ſcorns to heed
My fond complaint, my tuneful reed.

"My horned herds bewail her pride;
They ceaſe to crop the graſſy plains;
They ceaſe to ſip th' unſullied tide,
In pity of their ſhepherd's pains.
O hear, ye woods! my tender ſtrains, &c.

"The flock can for its ſhepherd care;
My tortures cannot touch the fair;
The beauteous fair whoſe heart is rock,
Or ſteel, which no ſoft touch retains:
As from the wolf retreats the flock,
She flies me, and my grief diſdains.
O hear, ye woods! my tender ſtrains, &c.

"Tell her, my pipe, that beauty gay
On time's fleet wing retires away;
Tell her, ſince age decrees its doom,
And ſpring-time it no more regains,
To prize her form, while yet its bloom
The violet and roſe retains.
O hear, ye woods! my tender ſtrains, &c.

"O hear, ye winds! this tuneful lay,
And drop it in my fair one's ear;
What tears I ſhed for her, ah! ſay,
And bid her ceaſe to be ſevere:

Tell

Tell her, my life conſumes away,
Like dew-drops in the beam of day.
Hear, oh ye woods! my tender ſtrains,
For, ah! my nymph the ſong diſdains."

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P. 115.

In the ſpecimens which Mr. W. has taken from various dramas, he has diſplayed good taſte and judgment, and his book forms, on the whole, a moſt pleaſing companion to the other works, which have lately been written on the revival of literature in modern Europe, and particularly in Italy, the great inſtructreſs of the other European nations.

ART. XII. *Sir William Forbes's Life of Dr. Beattie,*

(*Concluded from our laſt, p.* 120.)

WE have already hinted, that Dr. Beattie had been ſolicited by the late Archbiſhop of York, to enter into the church of England, and had declined it. At a ſubſequent period, however, he received another very flattering propoſition of the ſame kind, through the hands of Dr. Porteus. Dr. Porteus had been requeſted by one of the epiſcopal bench to aſk Dr. Beattie whether he had any objections to taking orders in the church of England; and if he had not, to intimate that a living of 500l. a year was then at his ſervice. Dr. Beattie's anſwer to this application is an important document on a ſubject of peculiar delicacy.

DR. BEATTIE TO THE REV. DR. PORTEUS.

Peterhead, 4th Auguſt, 1774.

"I have made many efforts to expreſs, in ſomething like adequate language, my grateful ſenſe of the honour done me by the Right Reverend Prelate, who makes the offer conveyed to me in your moſt friendly letter of the 24th July. But every new effort ſerves only to convince me, more and more, how unequal I am to the taſk.

"When I conſider the extraordinary reception which my weak endeavours in the cauſe of truth have met with, and compare the greatneſs of my ſucceſs, with the inſignificance of my merit, what reaſons have I not to be thankful and humble! to be aſhamed that I have done ſo little public ſervice, and to regret that ſo little *is in my power!* to rouſe every power of my nature to purpoſes of benevolent tendency, in order to juſtify, by my intentions at leaſt, the unexampled generoſity of my benefactors!

"My

"My religious opinions would, no doubt, if I were to declare them, ſufficiently account for, and vindicate, my becoming a member of the church of England: and I flatter myſelf, that my ſtudies, way of life, and habits of thinking, have always been ſuch, as would not diſqualify me for an eccleſiaſtical profeſſion. If I were to become a clergyman, the church of England would certainly be my choice; as I think, that, in regard to church-government, and church-ſervice, it has many great and peculiar advantages. And I am ſo far from having any natural diſinclination to holy orders, that I have ſeveral times, at different periods of my life, been diſpoſed to enter into them, and have directed my ſtudies accordingly. Various accidents, however, prevented me; ſome of them pretty remarkable, and ſuch as I think I might, without preſumption, aſcribe to a particular interpoſition of providence.

"The offer, now made me, is great and generous beyond all expectation. I am well aware of all the advantages and honours that would attend my accepting, and yet, I find myſelf obliged, in conſcience, to decline it; as I lately did another of the ſame kind (though not ſo conſiderable) that was made me, on the part of another Engliſh gentleman*. The reaſons which did then, and do now, determine me, I beg leave, Sir, briefly to lay before you.

"I wrote the "Eſſay on Truth," with the certain proſpect of raiſing many enemies, with very faint hopes of attracting the public attention, and without any views of advancing my fortune. I publiſhed it, however, becauſe I thought it might probably do a little good, by bringing to nought, or at leaſt leſſening the reputation of, that wretched ſyſtem of ſceptical philoſophy, which had made a moſt alarming progreſs, and done incredible miſchief to this country. My enemies have been at great pains to repreſent my views, in that publication, as very different: and that my principal, or only motive was, to make a book, and, if poſſible, to raiſe myſelf higher in the world. So that, if I were now to accept preferment in the church, I ſhould be apprehenſive, that I might ſtrengthen the hands of the gainſayer, and give the world ſome ground to believe, that my love of truth was not quite ſo ardent, or ſo pure, as I had pretended.

"Beſides, might it not have the appearance of levity and inſincerity, and, by ſome, be conſtrued into a want of principle, if I were at theſe years, (for I am now thirty-eight) to make ſuch an important change in my way of life, and to quit, with no other *apparent* motive than that of bettering my circumſtances, that church of which I have hitherto been a member? If my book has any tendency to do good, as I flatter myſelf it has, I would not, for the wealth of the Indies, do any thing to coun-

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* "See his letter to Lady Mayne, p. 336."

teract

teract that tendency; and I am afraid, that tendency might in ſome meaſure be counteracted, (at leaſt in this country) if I were to give the adverſary the leaſt ground to charge me with inconſiſtency. It is true, that the force of my reaſonings cannot be *really* affected by my character; truth is truth, whoever be the ſpeaker: but even truth itſelf becomes leſs reſpectable, when ſpoken, or ſuppoſed to be ſpoken, by inſincere lips.

"It has alſo been hinted to me, by ſeveral perſons of very ſound judgment, that what I have written, or may hereafter write, in favour of religion, has a chance of being more attended to, if I continue a layman, than if I were to become a clergyman. Nor am I without apprehenſions, (though ſome of my friends think them ill-founded) that, from entering ſo late in life, and from ſo remote a province, into the church of England, ſome degree of ungracefulneſs, particularly in pronunciation, might adhere to my performances in public, ſufficient to render them leſs pleaſing, and conſequently leſs uſeful.

"Moſt of theſe reaſons were repeatedly urged upon me, during my ſtay in England, laſt ſummer; and I freely own, that, the more I conſider them, the more weight they ſeem to have. And from the peculiar manner in which the King has been graciouſly pleaſed to diſtinguiſh me, and from other circumſtances, I have ſome ground to preſume, that it is his Majeſty's pleaſure, that I ſhould continue where I am, and employ my leiſure hours in proſecuting the ſtudies I have begun. This I can find time to do more effectually in Scotland than in England, and in Aberdeen than in Edinburgh; which, by the bye, was one of my chief reaſons for declining the Edinburgh profeſſorſhip. The buſineſs of my profeſſorſhip here is indeed toilſome: but I have, by fourteen years practice, made myſelf ſo much maſter of it, that it now requires little mental labour; and our long ſummer vacation, of ſeven months, leaves me at my own diſpoſal, for the greateſt and beſt part of the year: a ſituation favourable to literary projects, and now become neceſſary to my health.

"Soon after my return home, in autumn laſt, I had occaſion to write to the Archbiſhop of York, on this ſubject. I ſpecified my reaſons for giving up all thoughts of church preferment; and his Grace was pleaſed to approve of them; nay, he condeſcended ſo far as to ſay, they did me honour. I told his Grace, moreover, that I had already given a great deal of trouble to my noble and generous patrons in England, and could not think of being any longer a burden to them, now that his Majeſty had ſo graciouſly and ſo generouſly made for me a proviſion equal to my wiſhes, and ſuch as puts it in my power to obtain, in Scotland, every convenience of life, to which I have any title, or any inclination to aſpire.

"I muſt, therefore, make it my requeſt to you, that you would preſent my humble reſpects, and moſt thankful acknowledgments, to the eminent perſon, at whoſe deſire you wrote your laſt

laſt letter, (whoſe name I hope you will not be under the neceſſity of concealing from me) and aſſure him, that, though I have taken the liberty to decline his generous offer, I ſhall, to the laſt hour of my life, preſerve a moſt grateful remembrance of the honour he has condeſcended to confer upon me; and, to prove myſelf not altogether unworthy of his goodneſs, ſhall employ that health and leiſure which providence may hereafter afford me, in oppoſing infidelity, hereſy, and error, and in promoting ſound literature, and chriſtian truth, to the utmoſt of my power." Vol. I. p 359.

After this candid diſcloſure of Dr. Beattie's motives and principles, which to us appear ſatisfactory, it is proper to add, that the prelate who made the offer was Dr. Thomas, then biſhop of Wincheſter.

From this time Dr. Beattie remained at his poſt, as profeſſor of moral philoſophy and logic, in the Mariſchal College of Aberdeen, unſolicited to quit a ſtation which he filled with ſo much honour to himſelf, and ſo much advantage to his country. The only other public mark of friendſhip beſtowed on him, was a large and liberal ſubſcription for a quarto edition of the "Eſſay on Truth," in 1776, to which were added "Eſſays on Poetry and Muſic, on Laughter and Ludicrous Compoſition, and on the Utility of Claſſical Learning." This ſubſcription was conducted in the moſt delicate manner by his friends in England. The other eſſays in 1783, and the remainder of his works publiſhed between that period and his death, are illuſtrated by his correſpondence with his friends, which evinces with what caution and deference he upon every occaſion appeared in print. The other events of his life may be compriſed in his occaſional viſits to London, &c. during college vacations, in which his chief objects were health, and ſome intermiſſion from family afflictions, which were of the ſevereſt kind, and generally received ſome alleviation from the kindneſs of his friends.

When, however, we paſs from "Life" to "Letters" in this publication, we meet with an extent and variety of information and entertainment, which render ſelection no very eaſy taſk. Of this our readers may form ſome idea, when we add, that the *two hundred and forty* letters contained in theſe volumes, embrace a very large portion of the literary hiſtory of the laſt forty years, and preſent us with many anecdotes and much elegant and original criticiſm on the lives and works of Addiſon, Arbuthnot, Armſtrong, Bp. Berkeley, Dr. Blair, the Bowdlers, Bruce, Burke, Bp. Butler, Dr. Campbell, Cheſterfield, Mrs. Delany, Dryden, Dr. Fergufon, Lord Gardenſtown, Garrick, Dr. Gerard, Gibbon, Goldſmith, Gray, Dr. John Gregory, Lord Hailes, Handel, Hawkeſworth,

Hawkeſworth, Hayley, Hoole, Bp. Horne, Hume, Bp. Hurd, Soame Jenyns, Dr. Johnſon, Sir Wm. Jones, Lord Kaimes, Bp. Law, Locke, Bp. Lowth, Lord Lyttelton, Macpherſon, Lord Mansfield, Maſon, Monboddo, Mrs. Montague, Miſs Hannah More, Right Hon. Wm. Pitt, Dr. Porteus, Bp. of London, Ducheſs Dowager of Portland, Dr. Prieſtley, Purcel, Dr. Reid, Sir Joſhua Reynolds, Richardſon, Dr. Robertſon, Rouſſeau, Scott of Amwell, Shakſpeare, Dr. Adam Smith, Smollett, Spenſer, Swift, Thomſon, Tytler, Voltaire, Young, and many others. The letters, too, of ſome of theſe diſtinguiſhed characters, form a part of this valuable collection, from which we ſhall ſelect a few paſſages, ſuch as may ſuit our limits, but cannot fairly exemplify its variety or value.

Previouſly to Dr. Prieſtley's publication, in 1774, of "An Examination of Drs. Reid, Beattie, and Oſwald," he wrote a letter to Dr. Beattie, who gives the following account of it in his correſpondence with Mrs. Montague.

DR. BEATTIE TO MRS. MONTAGUE.

Peterhead, 5th Auguſt, 1774.

"Dr. Prieſtley's Preface is come out, without any acknowledgment of the information conveyed to him in my letter. But he has written to me on the occaſion, and ſays, he will publiſh my letter in that book which he is preparing, in oppoſition to the "Eſſay on Truth," as he thinks ſuch a letter will do me honour. He praiſes the candour and generoſity which, he ſays, appear in my letter, and ſeems to be ſatisfied, that I wrote my book with a good intention; which is the only merit he allows me, at leaſt he mentions no other. He blames me exceedingly for my want of moderation, and for ſpeaking, as I have done, of the *moral influence* of opinions. He owns, that his notions, on ſome of the points in which he differs from me, are exceedingly unpopular, and likely to continue ſo, and ſays, that perhaps no two perſons, profeſſing chriſtianity, ever thought more differently, than he and I do. It is a loſs to me, he ſeems to think, that I have never been acquainted with ſuch perſons, as himſelf, and his friends, in England: to this he is inclined to impute the improper ſtyle I have made uſe of on ſome ſubjects; but he hopes a little reflection, and a candid examination of what he is to write againſt me, will bring me to a better way of thinking and ſpeaking. His motive for entering the liſts with me, is no other, he ſays, than "a ſincere and pretty ſtrong, though perhaps a miſtaken regard to truth." This is the ſubſtance of his letter, as I underſtand it. There are indeed ſome things in it, which I do not diſtinctly underſtand; and therefore, I believe, I ſhall not at preſent make any reply. He does not tell me, what the points

of

of difference between us are: but I find from ſome reports, that have penetrated even to this remote corner, that he has taken ſome pains to let it be known, that he is writing an anſwer to my book. A volume of his "Inſtitutes of Religion" lately fell into my hand, which is the firſt of his theological works I have ſeen; and, I muſt confeſs, it does not give me any high opinion of him. His notions of chriſtianity are indeed different from mine; ſo very different, that I know not whether I ſhould think it neceſſary or proper to aſſume the title of a chriſtian, if I were to think and write as he does. When one proceeds ſo far, as to admit ſome parts of the Goſpel Hiſtory, and reject others; as to ſuppoſe, that ſome of the facts, recorded by the Evangeliſts of our Saviour, may reaſonably be diſbelieved, and others doubted; when one, I ſay, has proceeded thus far, we may without breach of charity conclude, that he has within him a ſpirit of paradox and preſumption, which may prompt him to proceed much further. Dr. Prieſtley's doctrines ſeem to me to ſtrike at the very vitals of Chriſtianity. His ſucceſs in ſome of the branches of natural knowledge ſeems to have intoxicated him, and led him to fancy, that he was maſter of every ſubject, and had a right to be a dictator in all: for in this book of his, there is often a boldneſs of aſſertion, followed by a weakneſs of argument, which no man of parts would adventure upon, who did not think that his word would be taken for a law. I am impatient for the appearance of his book againſt me; as I cannot prepare matters for a new edition of the "Eſſay on Truth," till I ſee what he has to ſay againſt it." Vol. I. p. 368.

We do not recollect that the turbulent and unſettled character of that polemic has been any where appreciated with ſo much juſtice and in ſo few words. His affectation of candour, and the excluſive merit of ſenſe and good-writing, which he aſſumes to himſelf and his friends, are truly characteriſtic. It is well known, however, that the arrogant ſpirit of his "Examination" was cenſured even by his own party, and that having failed in producing, what he dearly loved, a protracted controverſy, it was ſoon forgotten.

The following remarks on Dr. Hawkeſworth, and on travel-writers in general, are not undeſerving of conſideration.

"Your reflections on the little diſaſter, with which our journey concluded, exactly coincide with mine. I agree with Hawkeſworth, that the peril and the deliverance are equally providential; and I wonder he did not ſee that both the one and other may be productive of the very beſt effects. Theſe little accidents and trials are neceſſary to put us in mind of that ſuperintending goodneſs, to which we are indebted for every breath we draw, and of which, in the hour of tranquillity, many of us are too apt to be forgetful. But you, Madam, forget nothing which a chriſtian

chriſtian ought to remember; and therefore I hope and pray that Providence may defend you from every alarm. By the way, there are ſeveral things, beſides that preface to which I juſt now referred, in the writings of Hawkeſworth, that ſhew an unaccountable perplexity of mind in regard to ſome of the principles of natural religion. I obſerved, in his converſation, that he took a pleaſure in ruminating upon riddles, and puzzling queſtions, and calculations; and he ſeems to have carried ſomething of the ſame temper into his moral and theological reſearches. His "Almoran and Hamet" is a ſtrange confuſed narrative, and leaves upon the mind of the reader ſome diſagreeable impreſſions in regard to the ways of providence; and from the theory of *pity*, which he has given us ſomewhere in the "Adventurer," one would ſuſpect that he was no enemy to the philoſophy of Hobbes. However, I am diſpoſed to impute all this rather to a vague way of thinking, than to any perverſity of heart or underſtanding. Only I wiſh, that in his laſt work he had been more ambitious to tell the plain truth, than to deliver to the world a wonderful ſtory. I confeſs, that from the firſt I was inclined to conſider his vile portrait of the manners of Otaheite, as in part fictitious; and I am now aſſured, upon the very beſt authority, that Dr. Solander diſavows ſome of thoſe narrations, or at leaſt declares them to be groſsly miſrepreſented. There is, in almoſt all the late books of travels I have ſeen, a diſpoſition on the part of the author to recommend licentious theories. I would not object to the truth of any fact, that is warranted by the teſtimony of competent witneſſes. But how few of our travellers are competent judges of the facts they relate! How few of them know any thing accurately, of the language of thoſe nations, whoſe laws, religion, and moral ſentiments, they pretend to deſcribe! And how few of them are free from that inordinate love of the marvellous, which ſtimulates equally the vanity of the writer, and the curioſity of the reader! Suppoſe a Japaneſe crew to arrive in England, take in wood and water, exchange a few commodities; and, after a ſtay of three months, to ſet ſail for their own country, and there ſet forth a hiſtory of the Engliſh government, religion, and manners: it is, I think, highly probable, that, for one truth, they would deliver a ſcore of falſehoods. But Europeans, it will be ſaid, have more ſagacity, and know more of mankind. Be it ſo: but this advantage is not without inconveniencies, ſufficient perhaps to counterbalance it. When a European arrives in any remote part of the globe, the natives, if they know any thing of his country, will be apt to form no favourable opinion of his intentions, with regard to their liberties; if they know nothing of him, they will yet keep aloof, on account of his ſtrange language, complexion, and accoutrements. In either caſe he has little chance of underſtanding their laws, manners, and principles of action, except by a long reſidence in the country, which would not ſuit the views of one

traveller

traveller in five thouſand. He therefore picks up a few ſtrange plants and animals, which he may do with little trouble or danger; and, at his return to Europe, is welcomed by the literati, as a philoſophic traveller of moſt accurate obſervation, and unqueſtionable veracity. He deſcribes, perhaps with tolerable exactneſs, the ſoils, plants, and other irrational curioſities of the new country, which procures credit to what he has to ſay of the people; though his accuracy in deſcribing the material phenomena, is no proof of his capacity to explain the moral. One can eaſily dig to the root of a plant, but it is not ſo eaſy to penetrate the motive of an action; and till the motive of an action be known, we are no competent judges of its morality, and in many caſes the motive of an action is not to be known without a moſt intimate knowledge of the language and manners of the agent. Our traveller then delivers a few facts of the moral kind, which perhaps he does not underſtand, and from them draws ſome inferences ſuitable to the taſte of the times, or to a favourite hypotheſis. He tells us of a Californian, who ſold his bed in a morning, and came with tears in his eyes to beg it back at night; whence, he very wiſely infers, that the poor Californians are hardly one degree above the brutes in underſtanding, for that they have neither foreſight nor memory ſufficient to direct their conduct on the moſt common occaſions of life. In a word, they are quite a different ſpecies of animal from the European; and it is a groſs miſtake to think, that all mankind are deſcended from the ſame firſt parents. But one needs not go ſo far as to California, in queſt of men who ſacrifice a future good to a preſent gratification. In the metropolis of Great Britain one may meet with many reputed chriſtians, who would act the ſame part, for the pleaſure of carouſing half a day in a gin-ſhop. Again, to illuſtrate the ſame important truth, that man is a beaſt, or very little better, we are told of another nation, on the banks of the Orellana, ſo wonderfully ſtupid, that they cannot reckon beyond the number three, but point to the hair of their head, whenever they would ſignify a greater number; as if four, and four thouſand, were to them equally inconceivable. But, whence it comes to paſs, that theſe people are capable of ſpeech, or of reckoning at all, even ſo far as to three, is a difficulty, of which our hiſtorian attempts not the ſolution. But till he ſhall ſolve it, I muſt beg leave to tell him, that the one half of his tale contradicts the other as effectually, as if he had told us of a people, who were ſo weak as to be incapable of bodily exertion, and yet, that he had ſeen one of them lift a ſtone of a hundred weight.—I beg your pardon, Madam, for running into this ſubject. The truth is, I was lately thinking to write upon it; but I ſhall not have leiſure theſe many months." Vol. I. p. 390.

About the year 1777, a plan was in agitation for a new verſion of the pſalms, for the uſe of the church of Scotland. Dr. Beattie entered with his uſual ſpirit into the ſubject,

and we have here ſeveral letters concerning it, between him and his friends. His opinion of the preſent verſions is thus given.

"The ground-work of this new verſion, ought (I think) to be that which we now uſe in the church of Scotland, and which, according to my notions in theſe matters, is the beſt that has yet appeared in Engliſh; though it is neither ſo elegant in the language, nor ſo perſpicuous in the meaning, as it might eaſily be made. Tate and Brady are too quaint, and where the Pſalmiſt riſes to ſublimity, (which is very often the caſe) are apt to ſink into bombaſt; yet Tate and Brady have many good paſſages, eſpecially in thoſe pſalms that contain ſimple enunciations of moral truth. Sternhold and Hopkins are in general bad, but have given us a few ſtanzas that are wonderfully fine, and which ought to be adopted in this new verſion. Watts, though often elegant, and in many reſpects valuable, is too paraphraſtical: from him, I would propoſe, that a good deal ſhould be taken; but I would not follow him implicitly. King James's verſion, which is the baſis of that which we uſe in Scotland, is, conſidering the age and the author, ſurpriſingly good: and in many places has the advantage of ours, notwithſtanding that this was intended as an improvement upon it." Vol. I. p. 407.

In the correſpondence of men of ſuch taſte and principles as the friends of Dr. Beattie, the reader will naturally expect notices of new books and remarks upon them, imparted in the confidence of unreſerved friendſhip, and ſometimes, upon that account, more valuable than ſtudied criticiſms. We cannot give a more pleaſing ſpecimen of this kind of communication than is contained in the following letter from the biſhop of Cheſter (now biſhop of London) to Dr. Beattie.

"BISHOP OF CHESTER TO DR. BEATTIE.

"*Hunton, November* 28th, 1777.

"During our ſtay here, Dr. Robertſon's "Hiſtory of America" has been part of our evening's amuſement. He is, without diſpute, a very judicious compiler, and very elegant writer, and ſeems to have taken great pains in this work to collect all the information that could poſſibly be obtained from books and manuſcripts, of which he has conſulted a conſiderable number. Of theſe, ſome of the moſt curious were communicated to him by my friend, Lord Grantham, Ambaſſador at Madrid, and his chaplain, Mr. Waddilove. But ſtill the grand ſource of original information was not opened to him; I mean the letters and papers written to the Spaniſh Court by the firſt conquerors of America, and all the authentic documents relative to that tranſaction, which were collected by Philip the Second, and depoſited amongſt the archives of

of the Spaniſh monarchy, at a place called Simanca, near Valladolid, above a hundred miles from Madrid. To theſe he could obtain no acceſs; and till theſe are produced to the world, I ſhall never ſuppoſe that we have any hiſtory of South America that can be abſolutely relied upon. As far, however, as Dr. Robertſon's materials go, he has ſet them off to the beſt advantage, and has enlivened them by many ingenious and uſeful obſervations on the natural and moral hiſtory of the Aborigines of that country. He has, however, I think, miſſed ſome opportunities, which this part of his work threw in his way, of drawing a compariſon between the ſtate of the ſavage and of the Chriſtian world. He attributes the difference between them ſolely to the improvements of civil ſociety. I am of opinion, that the goſpel has had a large ſhare in this happy change; and it would have been of infinite ſervice to religion, to have had all its beneficial conſequences ſet forth by ſo fine a pen as Dr. Robertſon's. Such incidental arguments, in favour of religion, interſperſed occaſionally in works of acknowledged merit and reputation, are perhaps of more general uſe than profeſſed defences of it. The enemies of Chriſtianity have long taken this method of undermining it, and its friends therefore ſhould not be backward in taking the ſame means to recommend it. Mr. Gibbon and the Abbé Raynal have more eſpecially diſtinguiſhed themſelves by this ſpecies of hoſtility; for which reaſon I am ſorry that Dr. Robertſon has paid them both ſuch high compliments as he has done.

"I hear of nothing new and important in the literary world that is likely to make its appearance this winter, except a new tranſlation of Iſaiah, by Biſhop Lowth; of which the public has raiſed its expectations very high, from the known abilities and learning of the author. This, I believe, is in very great forwardneſs. There is alſo an edition of "Strabo," by Mr. Falkner, a gentleman of Cheſter, every way equal to the undertaking, which is pretty far advanced. Archbiſhop Markham ſhewed me, the other day, a collation for him, of a manuſcript in the Eſcurial, made under the direction of Canonico Bayer, and procured by the aſſiſtance of Lord Grantham." Vol. II. p. 13.

Among literary diſcuſſions of another order, the following affords a proof of the extent and variety of Dr. Beattie's ſtudies, and of the facility and freedom with which he communicates, in a friendly letter, reſults that ſome authors would have reſerved for the more ſolemn parade of original diſcovery. It occurs in a letter to the Dutcheſs of Gordon.

"Your Grace will perhaps remember, that at Gordon-caſtle there was ſome converſation about Petrarch. Knowing that it was the cuſtom of his age to write gallant verſes; and conjecturing, from other circumſtances, that his paſſion for Laura was not ſo ſerious a buſineſs as his French biographer pretends, I hap-

pened to ſay, that there was ſome reaſon to think, that he wrote his Italian ſonnets as much to diſplay his wit as to declare his paſſion. I have ſince made ſome diſcoveries in regard to this matter, which amount to what follows:

"That Petrarch's paſſion for the lady was ſo far ſincere, as to give him uneaſineſs, appears from an account of his life and character, written by himſelf in Latin proſe, and prefixed to a folio edition of his works, of which I have a copy, printed in the year 1554. But that his love was of that permanent and overwhelming nature, which ſome writers ſuppoſe, or that it continued to the end of his life, (as a late writer affirms) there is good reaſon to doubt, upon the ſame authority. Nay, there is preſumptive, and even poſitive evidence of the contrary; and that he was leſs ſubject, than moſt men can pretend to be, to the tyranny of the "Winged Boy."

"The preſumptive evidence is founded on the very laborious life which he muſt have led in the purſuits of literature. His youth was employed in ſtudy, at a time when ſtudy was extremely difficult, on account of the ſcarcity of books and of teachers. He became the moſt learned man of his time; and to his labour in tranſcribing ſeveral ancient authors, with his own hand, we are indebted for their preſervation. His works, in my edition of them, fill 1455 folio pages, cloſely printed; of which the Italian Sonnets are not more than a twentieth part: the reſt being Latin Eſſays, Dialogues, &c. and an epic poem in Latin verſe, called "Africa," as long as "Paradiſe Loſt." His retirement at Vaucluſe, (which in Latin he calls Clauſa) was by no means devoted to love and Laura. "There," ſays he, in the account of his life above mentioned, "almoſt all the works I ever publiſhed were completed, or begun, or planned: and they were ſo many," theſe are his words, "that even to theſe years they employ and fatigue me." In a word, Petrarch wrote more than I could tranſcribe in twenty years; and more than I think he could have compoſed, though he had ſtudied without intermiſſion, in forty. Can it be believed, that a man of extreme ſenſibility, pining, from twenty-five to the end of his life, in hopeleſs love, could be ſo zealous a ſtudent, and ſo voluminous a writer?

"But more direct evidence we have from himſelf, in his own account above mentioned of his life, converſation, and character. I muſt not tranſlate the paſſage literally, on account of an indelicate word or two; but I ſhall give the ſenſe of it: "In my youth I was violently in love; but it was only once; and the paſſion was honourable, or virtuous; and would have continued longer, if the flame, *already decaying*, had not *been extinguiſhed* by a death, which was bitter indeed, but uſeful." And a little after, he ſays: *Before I was forty years of age*, I had baniſhed from my mind every idea of love, as effectually as if I had never ſeen a woman." He adds ſome things, in a ſtrain of bitterneſs, execrating the *belle paſſion*, as what he had always hated as a vile and a diſgraceful ſervitude.

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"In the above paſſage, your Grace will obſerve, that Petrarch does not name his miſtreſs. This, if we conſider the manners of that age, and the piety and good ſenſe of Petrarch, may make us doubt whether Laura was really the object of his paſſion. I had this doubt for a little while: but Hieronymo Squarzafichi, a writer of that age, and the author of another Latin Life of Petrarch, prefixed to the ſame edition of his works, poſitively ſays, that the name of the lady whom the poet loved was Lauretta, which her admirer changed to Laura. The name, thus changed, ſupplies him with numberleſs alluſions to the laurel, and to the ſtory of Apollo and Daphne. Might not Petrarch, in many of his ſonnets, have had an allegorical reference to *the poetical laurel*, which was offered him at one and the ſame time by deputies from France and from Italy; and with which, to his great ſatisfaction, he was actually crowned at Rome with the cuſtomary ſolemnities? In this view, his love of fame and of poetry would happily coincide with his tenderneſs for Laura, and give peculiar enthuſiaſm to ſuch of his thoughts as might relate to any one of the three paſſions.

"But how, you will ſay, is all this to be reconciled to the account given by the French author of that Life of Petrarch, which Mrs. Dobſon has abridged in Engliſh?

"I anſwer: Firſt, That Petrarch's own account of his life, in ſerious proſe, is not to be called in queſtion: and, Secondly, That to a French biographer, in a matter of this kind, no degree of credit is due. I have ſeen pretended lives, in French, of Horace, Tibullus, Propertius, &c. in which there was hardly one word of truth; the greateſt part being fable, and that ſort of declamation which ſome people call *ſentiment*. And your Grace knows, that no other character belongs to the "Beliſarius" and "Incas of Peru" by Marmontel. The French life of Petrarch I conſider in the ſame light; and that what is ſaid of his *manuſcript* letters and memoirs, is no better than a job contrived by the bookſeller, and executed by the author." Vol. II. p. 103.

In the year 1790, Dr. Beattie loſt his eldeſt ſon, an amiable and promiſing youth, whoſe ſhort and blameleſs life he afterwards conſecrated in a very affecting memoir, drawn up for the uſe of his friends *, and at firſt printed privately. A few years after, his only ſurviving ſon, Montague, was alſo ſnatched from him, and this laſt hope gone, he appears to have been overpowered by his feelings. But it would be in vain to attempt any deſcription of his ſufferings, after reading the following paſſage of tranſcendent excellence for ſimplicity and pathos. It may be neceſſary, however, to pre-

* See Brit. Crit. Vol. xv. p. 154.

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miſe that Mrs. Beattie had long been deprived of the uſe of her reaſon, and that her ſituation, and the dread of her having communicated her malady to her children, embittered the latter days of their affectionate father.

"The death of his only ſurving child, completely unhinged the mind of Dr. Beattie, the firſt ſymptom of which, ere many days had elapſed, was a temporary but almoſt total loſs of memory reſpecting his ſon. Many times he could not recollect what had become of him; and after ſearching in every room of the houſe, he would ſay to his niece, Mrs. Glennie, "You may think it ſtrange, but I muſt aſk you if I have a ſon, and where he is?" She then felt herſelf under the painful neceſſity of bringing to his recollection his ſon Montagu's ſufferings, which always reſtored him to reaſon. And he would often, with many tears, expreſs his thankfulneſs, that he had no child, ſaying, "How could I have borne to ſee their elegant minds mangled with madneſs!*" When he looked for the laſt time on the dead body of his ſon, he ſaid, "I have now done with the world:" and he ever after ſeemed to act as if he thought ſo. For he never applied himſelf to any ſort of ſtudy, and anſwered but few of the letters he received from the friends whom he moſt valued. Yet the receiving a letter from an old friend never failed to put him in ſpirits for the reſt of the day. Muſic, which had been his great delight, he could not endure, after the death of his eldeſt ſon, to hear from others; and he diſliked his own favourite violoncello. A few months before Montagu's death, he did begin to play a little by way of accompaniment when Montagu ſung: but after he had loſt him, when he was prevailed on to touch the violoncello, he was always diſcontented with his own performance, and at laſt ſeemed to be unhappy when he heard it. The only enjoyment he ſeemed to have was in books, and the ſociety of a very few old friends. It is impoſſible to read the melancholy picture which he draws of his own ſituation about this time, without dropping a tear of pity over the ſorrows and the ſufferings of ſo good a man, thus ſeverely viſited by affliction, who at the ſame time was bearing the rod of divine chaſtiſement with the utmoſt patience and reſignation." Vol. II. p. 307.

His death is thus related—

"Dr. Beattie's ſufferings were now drawing to a concluſion. In the beginning of April, 1799, he had a ſtroke of palſy, which for eight days ſo affected his ſpeech, that he could not make himſelf underſtood, and even forgot ſome of the moſt material words of every ſentence. At different periods after this,

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* "Alluding, no doubt, to their mother's melancholy ſituation."

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he had ſeveral returns of the ſame afflicting malady. The laſt took place on the 5th of October, 1802. It deprived him altogether of the power of motion; and in that humiliating ſituation, I ſaw him for the laſt time in the month of June, 1803.

"He continued to languiſh in this melancholy condition till nine o'clock in the morning of Thurſday the 18th of Auguſt, 1803, when it pleaſed the Almighty to remove him from this world to a better, in the ſixty-eighth year of his age, without any pain or apparent ſtruggle. For ſome weeks preceding, his remaining ſtrength had declined rapidly, and his appetite entirely left him; but he ſeemed not to ſuffer, and at laſt he expired as if falling aſleep." Vol. II. p. 323.

Sir William Forbes cloſes his work with a ſummary of the character of Dr. Beattie, in which he gives ſome particulars, not touched upon, in his narrative, and in our opinion, although he has given a high, he has yet given an impartial eſtimate of his value, as a philoſopher, a poet, a critic, and a man. As a philoſopher, his merit, if weighed by utility, muſt be conſidered as great; for he only is the true philoſopher, whoſe principles tend moſt directly to facilitate the practice of what is good, by explaining in what the true welfare of man conſiſts. As a poet, there is not much riſk of difference of opinion. As a critic, we ſhould be inclined to place him in a higher rank than has yet been allotted to him, and we have the judgment of Cowper on our ſide, whoſe letters on Dr. Beattie's Eſſays were communicated to his biographer by Mr. Hayley, and were afterwards publiſhed in the Life of Cowper. As a man, Dr. Beattie appears to have had every accompliſhment of the ſcholar, and to have uniformly practiſed thoſe Chriſtian virtues which form the beſt commentary on his writings. His manners were unuſually gentle and conciliating, and his addreſs among ſtrangers was often remarked to have captivations, which are ſeldom looked for in a ſcholar, and are not always found in the man of the world. His converſation, without any appearance of obtruſion, was yet ample, in his happier days, and eagerly ſought after. Upon the whole, indeed, he muſt have been an extraordinary and attractive character, who, without any advantages of birth, rank, or wealth, enjoyed the friendſhip of ſo many perſons of diſtinction and learning; and, on the other hand, it was their peculiar felicity, that in him they patronized a man whoſe genius was not debaſed by any of thoſe ſingularities, or *eccentricities*, as they are ſometimes called, in defending which much of our modern biography is become an apology for every thing vicious and contemptible.

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We cannot diſmiſs this work without adverting to the manner in which Sir William Forbes has performed his taſk. He "wiſhes it had fallen to the lot of ſome other perſon better qualified to do juſtice to the ſubject," but he has left us very ſubſtantial reaſons for qneſtioning whether ſuch a perſon be now living. Beſides an intimacy of forty years with Dr. Beattie, Sir William appears to poſſeſs all the judgment and taſte which can render biography intereſting or deſirable; and independently of his narrative, he has made ſuch a judicious ſelection of correſpondence as exhibits a complete portrait of his friend, and will form a noble and a laſting monument to his memory. The whole indeed impreſſes us with a high opinion of Sir William, as a learned, pious, and truly amiable man. His concluding paragraph does honour to his ſenſibility.

"Here I cloſe my account of the life of Dr. Beattie; throughout the whole of which I am not conſcious of having, in any reſpect, miſrepreſented either his actions or his character; and of whom to record the truth is his beſt praiſe.

"On thus reviewing the long period of forty years that have elapſed ſince the commencement of our intimacy, it is impoſſible for me not be deeply affected, by the reflection, that of the numerous friends with whom he and I were wont to aſſociate, at the period of our earlieſt acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how ſoon is known only to HIM, the great Diſpoſer of all events) my gray hairs ſhall ſink into the grave, and I alſo ſhall be numbered with thoſe who have been. May a ſituation ſo awful make its due impreſſion on my mind! and may it be my earneſt endeavour to employ that ſhort portion of life which yet remains to me, in ſuch a manner, as that when the laſt dread hour ſhall come, in which my ſoul ſhall be required of me, I may look forward with trembling hope to a happy immortality, through the merits and mediation of our ever-bleſſed Redeemer!" Vol. II. P. 342.

At the end of Vol. II. is an Appendix of Notes and Illuſtrations, including much contemporary and literary hiſtory, but theſe are not all of equal importance. Fac ſimilies are alſo given of Dr. Beattie's hand-writing, and a well-engraved copy of Sir Joſhua's portrait of him. We are happy to find an intimation that a new edition of Dr. Beattie's works, in an uniform ſize, is in the preſs. Such an undertaking is a reſpect due to his rank as an Engliſh author, and it is a reſpect to which every one who reads the volumes we now diſmiſs will be deſirous to contribute.

ART.

ART. XIII. *A genuine and univerſal Syſtem of Natural Hiſtory; compriſing the three Kingdoms of Animals, Vegetables, and Minerals, arranged under their reſpective Claſſes, Orders, Genera, and Species. By the late Sir Charles Linnæus, Profeſſor of Phyſic and Botany, &c. &c. at Stockholm. Improved, Corrected, and Enlarged, by I. Frid. Gmelin, M. D. Profeſſor of Natural Hiſtory in the Royal Society of Gottingen. Faithfully tranſlated, and rendered more complete by the Addition of Vaillant's Beautiful Birds of Africa; the ſuperb Fiſh of Mark Eliezer Bloch; the amphibious Animals, Reptiles, Inſects, &c. in the coſtly Works of Albertus Seba, Merian, Fabricius, Knorr, &c. the elegant Improvements of the Comte de Buffon, and the more modern Diſcoveries of the Britiſh Navigators in the South Pacific Ocean, New Holland, New South Wales, China, Cochin-China, &c. Methodically incorporated and arranged by the Editors of the Encyclopædia Londinenſis.* 8vo. Seven large Volumes. 5l. 7s. Champante and Whitrow. Not dated.

THIS work is ſtill in progreſſion, and it is not ſaid to what extent it is to be carried. Of the preſent ſeven, volume I. is dedicated to the ſubject of MAN. Vol. II. deſcribes the APE and MONKEY kinds. Vol. III. QUADRUPEDS, volumes 4, 5, 6 and 7. treat of BIRDS.

The plates to theſe volumes are taken, in general, from the beſt authorities, and executed at once with delicacy and ſpirit. The deſcriptions are not confined to the ſhort and compreſſed accounts of the *Syſtema Naturæ*, as might perhaps be ſuppoſed, but are enlarged from Buffon, and other naturaliſts; and from various travellers mentioned in the title.

The compilers have not given their names, but only ſuch a deſcription as may perhaps make them known to perſons admitted into the ſecrets of the trade. Whoever they may be, we cannot but ſay to them that, in our opinion, they have amplified their firſt volume, on man, by many diſcuſſions, not only ſuperfluous, but, in a work intended for general information, very objectionable. They are fit enough for the eye of the anatomical philoſopher, but by no means for the contemplation of the caſual reader. In the ſame mode of conſideration, one or two of the plates in the firſt volume are liable to cenſure; and, indeed, if a very large part of that introductory part were removed, we cannot but think, that the work would be much amended.

To form a book of this kind, by ſelecting materials from preceding authors is a taſk ſo plain and direct, that we cannot ſuſpect much error in it, and, therefore, have not minutely examined the preſent, as to that point. It is a very different caſe, where a Naturaliſt, like Dr. Shaw, ſtands on the footing of an original author; and adds to the information of others, from the ſtores of his own knowledge and obſervation. The preſent work may be occaſionally conſulted; but it is the General Zoology which will be quoted by future writers on Natural Hiſtory.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Nugæ Poeticæ. Conſiſting of a Serio-Comic Poem, on the Purſuits of Mankind: with ſeveral ſmall original Pieces on various Subjects. By W. A. Hails, Writing-Maſter and Teacher of various Branches of the Mathematics.* 8vo. 88 pp. 3s. Longman and Co. 1806.

In a preface to theſe poems the author informs us of the almoſt inſuperable difficulties which have obſtructed his progreſs in the acquiſition of learning; to which, it ſeems, he diſcovered a propenſity at a very early age. Having received ſome inſtructions in writing and arithmetic from his father, a ſhipwright, and paſſed about ſix years at a common ſchool, he was, at the age of ſixteen, bound to his father's trade, and continued to follow it for ſixteen years. Yet ſuch has been his thirſt of knowledge, that during this period (if we underſtand him rightly) he has, beſides other reading, made himſelf acquainted with ſeveral branches of natural philoſophy and the mathematics, and gained (as indeed appears in the works before us) ſome proficiency in the Latin and Hebrew tongues. He has now obtained an employment more ſuitable to his talents; but ſeems to have encountered ſome very illiberal prejudices in the purſuit of it.

Of the performances now before us every reader of taſte will agree with us, that the firſt (On the Purſuits of Mankind) gives no great indication of a poetical genius in the author. The thoughts in this poem are, in general, trite, the language inelegant, and the metre irregular and unharmonious. It was indeed compoſed when the author was a mechanic; and ſuch perſons, when they devote themſelves to literature, often acquire a large portion of knowledge without making a proportionate advance-

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ment in taſte. The next poem (A Paraphraſe on the Song of Moſes) has ſomewhat more of poetical ſpirit; and the notes ſubjoined to it, ſhow not only a conſiderable progreſs in Hebrew learning, but (what is far better) ſincere piety. Of the ſhorter poems the Elegiac Verſes on Lord Nelſon's Funeral pleaſe us the beſt. Upon the whole, theſe performances of an untutored, though not wholly unlettered, poet have ſufficient merit to encourage him in further attempts, and to a more diligent cultivation of his poetical talents.

ART. 15. *London Cries; or, Pictures of Tumult and Diſtreſs: a Poem. To which is added, the Hall of Pedantry. With Notes.* 12mo. 75 pp. 4s. Murray. 1805.

Though the title is of a ludicrous caſt, and is ſaid in the preface to be borrowed from that of a popular deſcriptive tract of the ſame name, publiſhed by Mr. Newbery for the uſe of *baby literati*, yet it contains much well pointed ſatire and good ſerious writing. *London Cries*, according to this poet, may be claſſed under three heads: "1ſt. The Cries of Buſineſs. 2dly. The Cries of Folly and Brutality. 3dly. The Cries of Vice and Miſery." The firſt head has been treated in Mr. Newbery's publication, the two latter are ably touched in this. The following lines are part of a vigorous deſcription of the confuſion of London.

"Here, with Salmonean din and deſp'rate force,
Contending chariots urge their thund'ring courſe:
Dull pride of birth, reclin'd in brilliant coach,
Pines at the vulgar hackney's bold approach;
The ſturdy ruler of the batter'd car
Joys painted Faſhion's glitt'ring pomp to mar.
Here Death's dull waggon moves in black parade *,
The plumy pageantry of Mourning's trade:
There ſqualid heaps, the market's gorge, are wheel'd,
To rot and mingle with their native field;
And rumbling carts, with wealth exotic ſtor'd,
Bear Pelions piled of vegetable hoard;
And dragg'd in creaking chains, the foreſt's pride †,
Enormous trunks the car-borne ranks divide." P. 18.

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* "Feſtinat calidus mulis geruliſque redemptor,
Torquet nunc lapidem nunc ingens machina tignum,
Triſtia robuſtis luctantur funera plauſtris."
Hor. Ep. 2. L. 2.

† "———— Modo longa coruſcat
Sarraco veniente abies, atque altera pinum
Plauſtra vehunt, nutant altæ populoque minantur."
Juv. S. 3.

In fact, the Tumult, the Beggars, and the Proſtitutes of London are the chief ſubjects of the poem, but much good writing is employed on them: and in the notes many very uſeful and important remarks, particularly on the prevention of idle mendicity, and the protection of repentant females. The concluſion of the poem, beſides being in itſelf fine, beſt ſhows the deſign of the whole.

" So London! have I wander'd, ſad and ſlow,
Amid thy ſcenes of riot, filth, and woe:
Search'd of thy ſplendid vaults the concave deep,
Where murder'd Innocence and Virtue ſleep;
And ſnatch'd from rotten heaps, with haſty hand,
Sad, awful emblems of a morbid land.
" Theſe are the ſcenes, ye rural parents! theſe,
Whoſe joys diſturb your home-bred female's eaſe.
Compar'd with theſe, the grove and flow'ry plain,
Parterre and blue-edg'd landſcape, ſmile in vain.
Alas! their ſimple ſummer dreams behold
Bright throngs of merriment, and ſtreets of gold.
There Faſhion beams an Eden of Delight;
Pride, meanneſs, ſhameleſs, craft, ſuſpicion, ſpight,
Folly, and rampant Vice eſcape their dazzled ſight." P. 65.

The remaining poem, called "The Hall of Pedantry," is of the lyric form, and has much merit in expreſſion and numbers, but to what it alludes, we are ignorant; apparently to ſome new building in an univerſity, but it is not at all explained.

ART. 16. *Poetic Sketches. By T. Gent.* 12mo. 4s. 6d. Rivingtons. 1806.

We like the author's facetious ſpirit exceedingly, and willingly tranſcribe the following ſpecimen.

AN IMPROMPTU.

O Sue! you certainly have been,
A little raking, roguiſh creature,
And in that face, may ſtill be ſeen,
Each laughing love's bewitching feature!

For thou haſt ſtolen many a heart—
And robb'd the ſweetneſs of the roſe;
Plac'd on that cheek it doth impart
More lovely tints, more fragrant blows!

Yes, thou art nature's favourite child,
Array'd in ſmiles, ſeducing, killing;
Did Joſeph live, you'd drive him wild,
And ſet his very ſoul a thrilling!

A poet,

A poet, much too poor to live,
Too poor, in this rich world to rove,
Too poor, for aught but verſe to give,
But not, thank heaven, too poor to love!

Gives thee his little doggerel lay,
One truth I tell, in ſorrow tell it,
I'm forc'd to give my verſe away,
Becauſe, alas! I cannot ſell it.

And ſhould you with a critic's eye
Proclaim me 'gainſt the muſe a ſinner,
Reflect, dear girl, that ſuch as I,
Six times a week don't get a dinner.

And want of comfort, food, and wine,
Will damp the genius, curb the ſpirit;
Theſe wants I'll own are often mine,
But can't allow a want of merit.

For every ſtupid dog that drinks
At Poet's pond, nick-nam'd divine,
Say what he will, I know he thinks,
That all he writes is dev'liſh fine.

ART. 17. *The Poetical Works of Arthur Bligh, Eſq.* 12mo. 5s. Lloyd. 1804.

Theſe poems have accidentally eſcaped our notice for ſome time, but they certainly are ſufficiently elegant to deſerve commendation. Their characteriſtic is eaſe and harmony, and they are of a good moral tendency. They conſiſt principally of fables, of which we give as an example

FABLE V.

THE CONTENDING PLANETS.

Once the planets diſputing, "behold how I ſhine,"
Cried Saturn to Jove, boaſting ſplendor divine.
Venus vow'd ſhe was faireſt, Mars *lift* up his voice,
And Mercury claim'd the firſt right to rejoice.
From old ocean Apollo, diſturb'd at the ſound,
Roſe ſublime and juſt dawning his radiance around;
To dim ſhade he conſigned theſe pretenders to praiſe,
'Tis the ſure teſt of folly ſelf-merit to raiſe.

DRAMATIC.

ART. 18. *The Weathercock; a Farce, in Two Acts. First acted at the Theatre Royal, Drury Lane, Monday, November* 18, 1805. *By John Till Allingham.* 8vo. 27 pp. 1s. 6d. Lackington and Co.

The ſubject of this little drama is a young man who is perpetually varying his ſcheme of life, ſo ſuddenly and whimſically, that we have no doubt he would, in common life, have been deemed a madman. Such a character might, with a little judgment, be ſo drawn as to have a very ludicrous effect on the ſtage. Here it is heightened to an extravagant degree; but with what effect on the audience we are not told. In our opinion this farce, abſurd as it is, is not more ſo than many modern pieces of five acts, which the courteſy of the ſtage has honoured with the name of comedies.

MEDICINE.

ART. 19. *A Reply to the Anti-Vaccinists. By James Moore, Member of the Royal College of Surgeons, London.* 8vo. 70 pp. 2s. J. Murray. 1806.

If the diſpute between the combatants on the ſubject of the cow-pox, which has raged with ſo much violence, to the great annoyance of the public, for the laſt four or five years, were to be determined by wit, and humour, the writer whoſe work is now before us, would indiſputably bear away the palm, from all the contending parties. He manages that dangerous weapon, with ſo much adroitneſs, and is at once, ſo gentle, and ſo keen, that though like the ſkilful, but humane ſurgeon, he is frequently obliged, in order to get at the ſeat of the diſorder, to wound deeply, he yet excites no reſentment in the breaſts of the patients, who are ſenſible he would have acted with more tenderneſs, if his duty, and a regard for their intereſts, would have permitted.

But the author does not only excel in wit; the new points of view in which he has placed the ſubject, and the ingenious and ſolid arguments he every where advances, give him a juſt title to the ſerious attention of the writers on either ſide of the queſtion. The review of ſuch a work, after the rude and ſarcaſtic productions we have been obliged to notice, is ſo pleaſing that we ſhall indulge ourſelves, and our readers, by laying a few ſhort extracts before them.

The writer begins with giving ſome neceſſary advice to both parties, which it may be worth their while to attend to. "That vaccination," he ſays, p. 1, "ſhould occaſion contention, was a thing of courſe; but this has been carried to unexpected lengths; for

for both thoſe who approve, and thoſe who diſapprove of vaccination, have accuſed each other of murdering their patients. It is to be regretted that they are not more prudent, for the public may give implicit credit to both."

On the ſchiſm among the vaccinators, a party of them contending that vaccine puſtules were a common occurrence, though we know they were occaſioned by the mixture of variolous, with the vaccine matter, the author ſays, p. 7. "No ſooner had abuſe commenced, than Dr. Jenner, with propriety, withdrew from the conteſt. But others warmly eſpouſed his cauſe. The newſpapers became infected with virulent paragraphs; an eruption of confluent pamphlets broke out; inflammatory duodecimos ſucceeded, and ſwelling octavos full of matter, burſt from the preſs. Many ingenious hypotheſes were formed to account for the eruptions. Some ſuppoſed they were ſmall-pox, others cow-pox, and a third party a hybrid diſeaſe. A few minute philoſophers, in order to ſift this buſineſs to the bottom, determined to examine the matter of the puſtules by the ſolar microſcope, and by the niceſt chemicalteſts. But in the mean time, Dr. Jenner's rules for inoculation were ſilently put in practice; upon which the eruptions ſuddenly vaniſhed, and no pus could be found to make experiments with."

He then anſwers, ſatisfactorily to all whom prejudice has not blinded, the objection to uſing a beſtial humour; from the general healthineſs of the cow, and its pure food, and ſhows that no proof has been given that perſons who have been vaccinated, are affected with more, or any other diſeaſes, than thoſe who never were inoculated, either with variolous, or vaccine matter; for ſmall-pox inoculation, has been charged as often, and as juſtly, with introducing other diſeaſes into the conſtitution, as vaccination. The author however laughs as heartily at the extravagant fancies of the vaccinators, who have ſuppoſed they ſhould not only now be able totally to extinguiſh the ſmall-pox, but the plague, and many other diſeaſes, againſt which they have boaſted that vaccination would prove an antidote; as at their gloomy opponents, who ſeem to fear man may by the means of this humour, be degraded from his rank in the creation, and like Nebuchadnezzar be condemned to wander with the brutes. "It is difficult to account," the author ſays, p. 15, "for the ſallies of indignation which burſt from the gentlemen, and ſtill more for the exultation with which they report every ſuppoſed failure in the practice;" for I am perſuaded, he adds, "that in their hearts, they lament theſe failures as deeply as Dr. Jenner could, and muſt feel unhappineſs in proportion to their conviction of the miſchievous conſequences of vaccination, although they conceal their diſtreſs with the ſame art that they diſguiſe their grief to their dying patients, leſt it ſhould imbitter their laſt days."

The author then, in a more ſerious tone obſerves, that if ſuch accidents as have been depicted by the ſtrenuous oppoſers of vacci-

nation, did really occur, they muſt be oftener met with by thoſe who are moſt deeply engaged in the practice; but theſe gentlemen continue to affirm that they have met with no inſtances of ſuch affections; they are only ſeen by thoſe who never adopted vaccination, but who having predicted they would enſue, have now the faculty of ſeeing, what no eyes but their own, have the power of diſcerning.

Mr. Moore next proceeds to a more particular examination of the works of Drs. Moſely, Squirrel, and Rowley, the moſt popular writers againſt the cow-pox, and produces ſuch inſtances of inconſiſtency, as muſt, we ſhould think, make the gentlemen who remain, aſhamed of the part they have taken, or if it ſhould not haply take that effect, they will certainly in future be more cautious of their aſſertions, knowing their effuſions will be ſubjected to the ſcrutiny of ſo keen an examiner. We might produce many other paſſages from this ſenſible little work, but what we have ſaid, will be ſufficient to induce all, who are intereſted in the conteſt, to peruſe it, and we can promiſe, that they will receive more ſatisfaction, than from any of the controverſial pieces, on either ſide, which have appeared on the ſubject.

ART. 20. *A Practical Account of a Remittent Fever, frequently occurring among the Troops, in this Climate. By Thomas Sutton, M. D. of the Royal College of Phyſicians, London.* 8vo. 42 pp. 2s. Robinſon. 1806.

As the fever here deſcribed was attended with violent pain of the head, great proſtration of ſtrength, and often with a feeble and quick pulſe, it has frequently been conſidered, and treated as low, nervous fever, but experience has ſhown, the author ſays, that it is highly inflammatory. For though there is uſually little cough, and the patient does not ſeem ſenſible of any affection of the cheſt, yet on a more minute inquiry, and on deſiring him to draw in a full inſpiration, pain is excited. It becomes therefore neceſſary to attend particularly to this circumſtance; as when the fever is treated as typhus, with wine, and other cordials, the bark, &c. the mortality from it is conſiderably increaſed, and even thoſe who recover, are much longer under cure, and are not ſo completely reſtored to health, as when a different mode of treatment is adopted.

The author having had opportunity of making comparative eſtimates of the ſucceſs attendent on each mode of treatment, found, that of thirty-ſeven patients who were treated as labouring under typhus, eleven, or nearly one-third of the number died; and that of ninety-two patients, to whom wine and cordials were given in the early ſtage of the diſeaſe, but in a more moderate degree than to the former patients, eighteen, or about one-fifth part of the number died; again, when the diſeaſe was attacked in

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its commencement, with bleeding, and purging, and on its remitting in its violence, they had recourſe to wine and cordials, only one in twenty, or about a ſeventh part of the number died; but when, having acquired a true knowledge of the nature of the diſeaſe, the antiphlogiſtic plan was perſiſted in until the diſeaſe was completely ſubdued, not more than one in twenty died.

The author ſeems to have been led into this improved mode of treating the diſeaſe, from obſerving, on opening the bodies of thoſe who had died, that the thoracic viſcera were univerſally, and the abdominal frequently highly inflamed.

As the officers who were attached to the regiments that ſuffered moſt from the fever, were rarely affected, while thoſe who attended on the ſick, ſeldom entirely eſcaped, although ventilation, and fumigation, were much attended to, and the diſeaſe did not extend to any great diſtance from the hoſpital; "theſe circumſtances," the author ſays, p. 6, "prove that the cauſe of the diſeaſe acts in a very confined ſphere, and totally exclude the idea, that it is produced wholly by the qualities of the air, by the ſeaſon, or any common ſurrounding ſource of unhealthineſs; but the inductive proofs ſeem ſtrongly," he ſays, "to imply that its exciting cauſe is contagion." On the whole, this ſeems to be a uſeful performance, and may be advantageouſly conſulted by gentlemen having the care of jails, hoſpitals, or workhouſes, where ſuch fevers are likely to occur.

ART. 21. *The Domeſtic Guide, in caſes of Inſanity, pointing out the Cauſes, Means of preventing, and proper Treatment of that Diſorder, recommended to Private Families, and the Notice of the Clergy.* 12mo. 116 pp. 2s. W. Button. London. 1805.

In a ſhort but ſenſible preface, the author informs us that the rules here laid down for the treatment of perſons, afflicted with inſanity, are the reſult of forty years practice. He ſeems to think the diſeaſe, is moſt frequently occaſioned by ſome affection of the body, or ſome of its organs, particularly the brain, and that it is generally curable. Inſanity is often, he ſays, a long time, perhaps many years, forming in the conſtitution, and making its appearance immediately after ſome violent perturbation of the mind, or a fit of intoxication, thoſe have been conſidered as the cauſes of the derangement, when in fact, they only put the real cauſe, which had long exiſted in the conſtitution into action. "That the indulgence of irregular paſſions," he ſays, p. 14, "has often been attended with dreadful conſequences, and not the leaſt, the loſs of reaſon, there can be no doubt; yet I am well convinced that many of the inconſiſtencies, eccentricities, and, perhaps, even what are deemed the vices of mankind, may be owing to the influence of this diſorder. The queſtion why do not all

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think alike upon the ſame ſubject? may be ſhortly anſwered, by ſaying, that it is either from the influence of previous opinions, or from the difference of conſtitution. I would only contend, that the latter is more frequently the caſe than we are aware of." The ſeeds of inſanity beeing ſo widely diffuſed, and exiſting often where they are not ſuſpected, it behoves us all, he ſays to avoid the exciting cauſes. "If there is any ſpecific againſt the firſt approaches of this diſorder," he adds, p. 22, "it conſiſts in temperance, in its moſt comprehenſive ſenſe, temperance in eating, and drinking, in bodily exertion, and in the indulgence of the paſſions. It were well," he adds, "if the dread of inſanity could caution people againſt the indulgence of violent paſſions of the mind. Let the proud man reflect, the extreme indulgence of his arrogant notions may bring him to be humbled in the duſt, by wearing the chains of the maniac," &c.

The motives to temperance, according to this author, are very ſtrong, as he ſeems to think there are few human beings who have not the ſeeds of inſanity in their conſtitutions. If this, however, were the caſe, few of the perſons who live in a conſtant round of debauchery, would eſcape, but this is far from being the fact, ſo that the ſeeds of inſanity, or in other words, a diſpoſition to the diſeaſe, is not ſo common as he ſuppoſes.

The ſymptoms of inſanity, which occupy the next chapter, are taken principally from Mr. Haſlam's Treatiſe on the ſubject. Some more minute marks are added by the author, by which he thinks the diſeaſe may be diſcovered, before it has ſo manifeſted itſelf, as not to be miſtaken by any one; but they are ſuch, as, if they were acted on, might lead to ſtrange and even miſchievous miſtakes, and had therefore better perhaps have been omitted, as perſons of leſs ſagacity than the author, might ſo miſapply them, as to excite the diſeaſe, where it was not before exiſting. The intention of the author, we have no doubt, was good; as he even thinks perſons who have been put upon their guard, have ſo managed themſelves, as to prevent the diſeaſe from manifeſting itſelf, through their whole lives, though he had no doubt, it was exiſting in their conſtitutions, ſee p. 37. We rather think, the author had, in thoſe caſes, been deceived.

In the ſubſequent chapters, which treat of the management, and cure of inſane perſons, the author has fully compenſated for any wrong notions he may have advanced on the cauſe of the diſeaſe. It is the only book on the ſubject, that we know, that might be read, with advantage, by private perſons who have any of their relatives affected with the complaint; ſuch perſons, and clergymen, to whom the book is particularly addreſſed, might get from it important information. The whole method of treatment, appears to us to be extremely rational, and is delineated in ſo clear, and conſpicuous a manner, that any perſon, of good ſenſe, might ſoon make himſelf ſo much maſter of it, as to be able to manage any inſane perſons, who are not outrageous, or diſpoſed

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to do themſelves, or others miſchief; and this appears to have been the benevolent intention of the author, in the publication. Why he conceals his name, is not eaſy to gueſs, or why he ſhould ſay, that the medicines, he recommends, are only a part of what he is in the habit of uſing, as he does not pretend that thoſe he conceals have any ſpecific power over the diſeaſe, or that they are more efficacious than thoſe he recommends, though he does ſay, pref. p. 10, "he is under ſtrong family obligations, not to reveal them." Neither do we underſtand what he ſays in the laſt page, "I expect a very little advantage from what I have written, except a trifle of ſelf ſatisfaction, yet it is not many years ſince a more fortunate perſon, than myſelf, refuſed a thouſand guineas, for the diſcloſure of what theſe pages contain." We wiſh he had omitted this, as it gives an air of myſtery, and of quackery to the book, though as he conceals his name, it could anſwer no purpoſe to him; and in fact, the method, and medicines he has recommended appear to be ſo judicious, and proper, that nothing, as it ſeems to us, could have been advantageouſly added.

ART. 22. *Outlines of the Origin, and Progreſs of Galvaniſm, with its Application to Medicine, in a Letter to a Friend. By William Meade, M. D.* 8vo. 74 pp. 2s. Archer, Dublin. 1805.

It is well known that the property exiſting in many bodies, called Galvaniſm, took its name from Profeſſor Galvani, who firſt diſcovered it while making ſome experiments with an electrical apparatus. Of the Galvanic fluid we only know, that it has properties very ſimilar to the electric, but it has others, ſufficiently different, to induce a doubt whether they are identically the ſame. The affinity it has to electricity, probably led to the idea, that it might be applied in the cure of ſome painful, and not very tractable diſeaſes. The preſent author thinks it may be uſed with great proſpect of ſucceſs, in chronic rheumatiſm, in paralytic affections, in amenorhea, in leucophlegmaſia, and ſome other complaints, for which electricity was for a long time celebrated. That the writers on the medicinal powers of electricity, ſuffered themſelves to be deceived, by their partiality for the proceſs, by which it is elicited and applied, there can be no doubt, ſince of the long catalogue of diſeaſes, in which it was thought to be eminently ſerviceable, there are few now for which it is reſorted to; and none we believe, for which the experienced phyſician, or ſurgeon, would venture to recommend it, as likely to be in any material degree beneficial. Electricity gave way, or was driven away by the Perkinian tractors; which operated, if they had any effect, other than on the imagination, which they ſeemed powerfully to influence, ſomewhat in the manner of Galvaniſm. The

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tractors are giving way to the Galvanic belts, of which Dr. Meade ſeems to think, at the leaſt, more favourably than of the tractors.

"Nearly on the ſame principle," he ſays, p. 54, "another remedy called the Galvanic belt has been recommended, and for which, no doubt, the proprietor will obtain a patent. Of this, however, I will not ſpeak ſo harſhly, as of the tractors, but certainly, neither its conſtruction, or mode of application, is in any degree reconcileable to the known laws of Galvaniſm. Let us therefore at preſent, be ſatisfied with its medical effects, as connected with the pile of Volta. It may not, nor can any remedy, always ſucceed, but thus much we know, that its principles are unerring, and that its effects are always obvious, ſuch as a conſtant and powerful excitement of the nervous influence, and a local, or general ſtimulus to the ſyſtem." The author has deſcribed, in a neat, and correct manner, the uſual proceſſes by which Galvaniſm is made to manifeſt itſelf; the pile contrived by Volta, to accumulate the fluid, with the method of making ſundry amuſing experiments; and has given, in an abridgment, the principal part of the information on the ſubject, which is at preſent attainable. Thoſe perſons therefore, who are diſpoſed to make further trials, cannot do better than to furniſh themſelves with this little manual. There are two engraved plates, repreſenting the inſtruments uſed in eliciting and collecting the Galvanic fluid.

POLITICS.

ART. 23. *Thoughts on Public Truſts.* 8vo. 303 pp. 2s. 6d. Longman and Co. London; Conſtable and Co. Edinburgh. 1805.

The author of this work may, for any thing we know, be a man of good intentions, but he entertains moſt extraordinary, and to us abſurd, ſentiments on the ſubject of government. His opinion is, that, as government is a public truſt, all legiſlators, as well as executive officers, are to be conſidered as mere *agents* or *ſtewards*; that they are bound to obey every inſtruction of their conſtituents, and ought to be removable at their will and pleaſure! This is exactly the old and exploded Jacobinical doctrine. If we underſtand him rightly, he would wholly diſcard repreſentation, and, confining the duties of ſenates and councils to the ordinary concerns of the ſtate, give the ſole right of enacting laws to the people at large, as was the Roman conſtitution at one period of the hiſtory of that people, namely, while the votes were taken by tribes, not by centuries. That conſtitution is indeed the only one that has the approbation of this author: for he highly cenſures thoſe of the American States, and alſo the *Royal Democracy* (as it was called) which was projected by the firſt revolutioniſts

tionists of France. We agree with him in condemning the wretched fabrication of the French reformers; but for different reasons from those which seem to weigh with him: for (strange to tell!) his objection to that constitution is, that it gave to the king *too much* power and influence!!!—In one very material fact he is misinformed. The king (if our recollection does not greatly deceive us) had little power or influence over the army. His patronage extended, we believe, no further than to the appointment of subaltern officers. All the higher commissions were filled by succession according to seniority. In almost every other respect the authority of the king was a mere shadow; of which we need no better proof than it was not able to resist the very first assault of his republican adversaries. The writer is scarcely less mistaken in his supposition that the American legislators pay no regard to the sentiments of their constituents. They are, we believe, too much inclined to court the lower orders of the people, and to veer with every gale of popular opinion.

On the author's predilection for the constitution of Rome, we will only remark, that, whenever the Roman people were not engaged in foreign hostilities (and indeed often when they were) they were agitated by factions, and disturbed by perpetual tumults and seditions. It is some merit in an author of this stamp, that he does not directly attack the constitution of Britain; though his arguments, if just, undoubtedly apply to it. Having censured almost every form of government that has come under his review, the author next proposes a plan of his own; which appears to us so visionary and wholly impracticable, that we are not sorry our limits do not permit us to detail it. He does not indeed seem to expect it should be adopted by any country, or even read. We therefore recommend his sending it to that great constitution-monger, the Abbé Sieyes, to be lodged, till wanted, in one of the *pigeon-holes* of his celebrated repository.

ART. 24. *Supplement to the Answer to the Inquiry into the State of the Nation.* 8vo. 62 pp. 1806.

To the merit of this anonymous, and we believe unknown, writer we have already borne full testimony, in noticing his answer to the Inquiry; nor does this Supplement fall short of the principal work. In the qualities of energy and perspicuity, candour and impartiality, we indeed think the Supplement rather to be preferred. It contains a more particular examination of that part of the Inquiry which so strongly urges a speedy pacification with France. The arguments in favour of such a measure are canvassed with ability, and not without success. After showing the greater part of his adversary's reasoning on that subject to be illusory, and pointing out the incalculable advantages of a peace to France, the author gives a summary of those which we may promise to ourselves

ourſelves from that event; which he reduces to three, viz. 1. "A partial reduction of public expence;" 2. "The diminution of inſurance and other war charges on our trade;" and 3. "If a ſatisfactory treaty of commerce be concluded, a more free communication with the Continent." Theſe being, in his opinion, the only advantages likely to be derived from a peace, and ſuch being (as he too juſtly deſcribes) the power and diſpoſition of the enemy with whom we are negotiating, "a very numerous part of the nation," he obſerves, "are diſpoſed to adjourn the queſtion of peace until a more favourable combination of circumſtances, when we may reap undiſturbed the bleſſings of tranquility." He differs, however, from this opinion, on the ground, that "our continuance at war will not effect ſo deſirable a change." "War," he ſays, "will keep us ſecure, but offers no proſpect of producing an alteration in the ſtate of France."

Before this article can appear in print the important queſtion of "peace or war?" will, perhaps, be decided. We will not therefore diſcuſs the validity of the above opinion; which, right or wrong, cannot be influenced by party motives. Peace, he deems, upon the whole, deſirable, provided it can be obtained upon ſuch terms as we have a right to expect. He denies, however, the propriety of that baſis of negotiation which Mr. Fox is ſaid to have laid down (viz. the placing ourſelves in our enemy's ſituation, and offering ſuch terms as we ſhould in that caſe require), and he lays down certain terms which, for our ſafety and that of Europe, ought to be firmly inſiſted upon. For the reaſon above ſtated, we will not repeat, much leſs offer an opinion upon theſe ſuggeſtions; but ſhall merely obſerve, that ſome further important changes in the ſtate of Europe have taken place ſince they, probably, were written.

Upon the whole, though as to ſome few points we differ from this author, we deem his work deſerving of very high praiſe, for the ability and zeal, and (above all) the patriotic ſpirit diſplayed in it.

ART. 25. *Subſtance of the Speech of the Right Hon. George Canning, in the Houſe of Commons, on Wedneſday, April 30, 1806, on Mr. Secretary Windham's Motion, for the Second Reading of the Bill for the Repeal of the Additional Force Act.* 8vo. 38 pp. 1s. Stockdale. 1806.

Though we do not attempt to judge of military plans and regulations, and leave the queſtion between the former and the preſent modes of defence to be diſcuſſed by critics of a different kind, we cannot but regard this ſpeech of Mr. Canning as ably argumentative, and worthy, at leaſt, of ſerious conſideration. It does not abound with that wit, which this ſpeaker has always at command, ſo much as with weighty conſiderations of prudence and expedience, urged with eloquence.

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On the ſubject of the Volunteers, of whom Mr. C. once or twice takes occaſion to ſpeak in honourable terms, the opinion of the country ſeems to be almoſt unanimous, that they deſerve the higheſt commendation for exertions ſo admirable, and ſo patriotic. We ſhall therefore indulge ourſelves, and do but juſtice to them by citing the following paſſage.

" At the very time when it is ſaid by France, when the ſchool of Talleyrand and Hauterive are labouring to perſuade the nations of Europe, that the people of this country, gorged with wealth, and ſunk in the low purſuits of gain, are altogether inſenſible to honour, and incapable of exertion; that the fleſh has ſo far overgrown the ſinew, that there is neither ſtrength nor ſpirit remaining among them; at that very moment they have given the lie to theſe aſſertions, and have proved themſelves alive to every generous and patriotic ſentiment. Whatever may be, in the Right Hon. Gentleman's eyes, the military uſe or diſadvantage of ſuch an effort, it cannot be denied that, upon the Continent at leaſt, the Volunteers have given confidence to our friends, and lowered the tone of our enemies; that in whatever part of Europe this ſudden ruſh to arms was known, the opinion there inſtantly prevailed, that our danger was diſpelled, that England was ſaved." P. 27.

There are many other parts of the ſpeech which we could cite with pleaſure, but we muſt not further extend our account.

ART. 26. *John Bull's Soliloquies on the late Impeachment.* 8vo. 51 pp. 2s. Hatchard. 1806.

In a vein of ſome humour, and more ſeverity, this writer introduces John Bull as giving his ſentiments on the impeachment of Lord Melville in ſeveral ſhort ſoliloquies. Though we do not approve of the ſtrong perſonalities introduced againſt ſeveral diſtinguiſhed leaders of the late oppoſition and preſent adminiſtration, (and for that reaſon ſhall not extract any of them) yet we ſhrewdly ſuſpect that the opinions of the *real* John Bull have become, ſince the trial alluded to, nearly ſimilar to thoſe which are here avowed by his repreſentative. The latter is, we think, peculiarly ſucceſsful in that part where he cenſures the condemnation of the noble Viſcount, by the reſolutions of the Houſe of Commons, previous to any inquiry. But we " tread on the embers of a flame ſcarcely extinguiſhed," and will therefore only add, that the reader of this ſmall tract will (eſpecially if he agree in ſentiments with the writer) find half an hour's leiſure by no means thrown away.

MILITARY.

ART. 27. *A Plan or Propoſal for the Augmentation of the Regular Army of the Line—divided into two Parts. Firſt—A Compariſon*

pariſon of the Regular Army of the Line, with all the other Branches of the Military Eſtabliſhment in point of Voluntary Service, Origin, Expence, Utility, and Conſtitutional Legitimacy. Second,—The mode of Augmenting the Army of the Line, in which is Included, a Plan for Converting the Militia (conſtitutionally) into a Branch of the Regular Eſtabliſhment. A new Mode of Ballating for a Diſpoſable Force, and for the Reduction of Bounties, &c. is alſo propoſed. By Military Officers. 8vo. 62 pp. 1s. 6d. Seale. 1806.

We have inſerted at large the title page of this tract, as it gives nearly as full a view of the contents as our limits would admit. Many of the opinions advanced by theſe officers are paradoxical and untenable, and ſome parts of their plan liable to conſiderable objections. Yet it contains ſome ſuggeſtions that may be worth the attention of thoſe in power, whenever a further reviſion of our military ſyſtem ſhall be under conſideration. On the general doctrine, that the regular army cannot now be conſidered as an unconſtitutional force, or (as it was formerly deemed) dangerous to public liberty, we entirely agree with theſe authors: and, though we highly reſpect the Militia, and feel the warmeſt attachment to the Volunteers of Great Britain, we believe a conſiderable and permanent augmentation of the Troops of the Line, to be (as the authors aſſert) "*the moſt effectual mode of protecting and maintaining to its utmoſt extent, the Freedom, Power and Independance of a Mighty Empire.*"

PHILOSOPHY.

ART. 28. *Rudiments of Reaſon; or, The Young Experimental Philoſopher: Being a Series of Family Dialogues, in which the Cauſes and Effects of the various Phenomena of Nature are rationally and familiarly explained. A new Edition, carefully reviſed and enlarged, by the Rev. Thomas Smith.* 12mo. pp. 386. 5s. Harris. 1805.

The ſubject of this work is treated in the form of dialogues, of which there are nine; viz. 1ſt. On phyſics; 2d. On motion; 3d. On the mechanical powers; 4th. On hydroſtatics; 5th. On pneumatics; 6th. On fire; 7th. On water; 8th. On colours; and 9th. On viſion.

In the preface this author ſets forth the entertainment which the ſtudy of natural philoſophy affords to young perſons, and at the ſame time ſhows the neceſſity of ſimplifying the principles of that ſcience, by means of familiar explanations ſuited to their juvenile underſtanding. With reſpect to the execution of the work, he ſays, "the moſt familiar and eaſy terms have been always ſelected, and the whole ſubject is placed in that clear and perſpicuous point of view ſo neceſſary in a work profeſſing, as this does, to reduce the

the principles of philoſophy to the comprehenſion of children, or of perſons of moderate capacities."

If a large edition of this work, leſs perfect than the preſent, as the latter end of the preface intimates, has really been ſold and circulated among the families and the ſchools of this nation; we can only ſay that we are very ſorry for it; ſince after a careful examination of the preſent *improved* edition, we think ourſelves obliged to declare, that a book containing an equal number of errors, contradictions, abſurdities, and irregularities, can hardly be found among the numerous publications of the laſt thirty years.

Without endeavouring to expatiate on the pernicious influence, which the peruſal of ſuch a work muſt have on the minds of young people, we ſhall refer to a few of its innumerable abſurd paſſages, and tranſcribe one or two more, for the ſake of proving the fact.

Let the reader who wiſhes for ſatisfaction on this ſubject, turn to the account of the elements, in the firſt dialogue, p. 3, or to that of the action of *aqua fortis* on copper, in p. 18.

In page 142, the reader is gravely and circumſtantially told, that if empty glaſs bottles, well corked and ſealed, be let down to a conſiderable depth into the ſea; afterwards, on being drawn up, they will be found full of the moſt tranſparent water, and conſiderably more ſalt than the water on the ſurface of the ſea. The explanation, which is ſubjoined to this extraordinary phænomenon, is more curious, if poſſible, than the aſſertion itſelf, and is thus expreſſed.

"Every fathom that the bottle deſcended added new ſtrata of water over it, and the preſſure of ſo enormous a weight continuing inceſſantly to act upon it, with weight always increaſing, forced through *the very pores of the bottle*, as well as through the wax and the cork, the acute and ſmall particles of ſalt, which, from the preſſure they are always in, at ſo prodigious a depth, are urged by the ſurrounding particles and water, to ruſh in wherever there is leſs compreſſion: now the pores of the bottle and cork offer pores enough to ſuch fine ſpicula, which, when entered, melt down into water and ſoon fill the reſpective bottles, when the altitude and baſe of the ſea they were in, multiplied into each other, amounted to a ſtrength equal to produce ſuch an effect!"

The account of the thunder, and *thunderbolt* at pages 266 and 267, are little leſs curious. In ſhort, a great part of the book is, like the ſpecimen now produced, NONSENSE. Theſe curious doctrines are illuſtrated by four copper-plates.

DIVINITY.

ART. 29. *The Churchman's Confeſſion, or an Appeal to the Liturgy. Being a Sermon preached before the Univerſity of Cambridge, Dec.* 1, 1805. *By the Rev. Charles Simeon, M.A.* Z *Fellow*

Fellow of King's College, Cambridge. 8vo. 30 pp. 1s. Rivingtons, &c. 1806.

The attempt of Mr. Simeon, in this diſcourſe, is to repreſent the Confeſſion uſed in our Liturgy, at the beginning of the morning and evening ſervice; as implying all that exaggerated doctrine of the vileneſs of human nature, on which ſome teachers ſo much delight to dwell. To effect this purpoſe, he endeavours to prove that the words of the confeſſion imply much more than they do, and he miſapplies ſeveral texts of ſcripture.

Let us, in the firſt place, put one queſtion to Mr. Simeon, and to all who have been perſuaded by him; and a very neceſſary queſtion too, when it is conſidered, that the prayer is appointed for daily uſe, and therefore ought to be underſtood by all. For whom is the confeſſion intended? for heathens? for ſavages? for perſons unconverted?—No: for baptized chriſtians. Whatever he may think, then, of the natural depravity of man, which we doubt not he exaggerates, it is nothing to the preſent purpoſe. The confeſſion is intended for thoſe who by the merits of Chriſt have been waſhed from all their native depravity:—who, if the holy Sacrament of Baptiſm be any thing but a mere mockery, and a form, are already regenerate, and become new creatures, quite different from their original ſtate. What, alſo, is the imagery they are directed to employ? it is that ſuggeſted by their merciful Saviour, that of *his ſheep*. If the lamb without blemiſh be ſo proper an emblem of him, is the ſheep itſelf, though leſs perfect, ſo very odious a creature. Inſtead of *loſt ſheep*, Mr. Simeon and his friends repreſent us as loſt wolves, loſt hyænas, loſt vipers. Be aſſured, reader, that the confeſſion means only to lament and avow the common infirmities of chriſtians, and not the odious characters of the enemies of God.

Mr. S.'s citation of texts from Iſaiah, &c. deſcribing very different caſes, and applying them to this, is, as we have intimated before, a groſs perverſion of Scripture.

This attempt upon the Liturgy, therefore, completely fails. The confeſſion is not deſigned to expreſs any thing more than the general imperfection of our obedience; and the common frailties, to which we all are ſubject. But Mr. S. further imputes to it a moſt extraordinary power. According to him, "the man that, from his inmoſt ſoul, can utter this prayer"—that is, according to *his* interpretation of it, "is *a real chriſtian*. Whatever be his views, with reſpect to ſome particular doctrines (thoſe I mean which are diſtinguiſhed by the name of *Calviniſm*) his heart is right with God. Whether he admit or reject thoſe abſtruſer points, *he is accepted of God; and if he were to die this moment he would be in heaven the next*," p. 27. Pretty bold doctrine this!—and a ſhort receipt for putting all ſorts of ſinners upon an equal footing! It is true, that this is not *high Calviniſm*; for the author ſeems expreſsly to wave ſome of the moſt material parts of that doctrine. But

But does not his total depravity of man, under all circumſtances, belong to that faith? "It has been attempted of late," he ſays in a note, "to identify theſe doctrines with Calviniſm;" and to it they certainly belonged originally. Much worſe is the attempt to identify them with the Church of England. That church holds not, nor never held, the abſolute depravity of thoſe *who had been regenerated by baptiſm*; a doctrine which leads to the expectation *of a new regeneration*, beſides baptiſm; a new birth, independent of baptiſm, and a thouſand fanciful errors. If Mr. Simeon is not ſo far from us as complete Calviniſts, he is nearer to them than we are. But he has certainly failed in his attempt to prove that the church is with him.

ART. 30. *The Plauſible Arguments of a Romiſh Prieſt, from Scripture and Antiquity, anſwered by an Engliſh Proteſtant. By Thomas Comber, D.D. Late Dean of Durham. The third Edition. To which is added. A Sermon againſt praying in an unknown Tongue. By the ſame Author.* 12mo. 176 pp. 1s. 6d. York, Printed; Rivingtons, &c. London. 1806.

There are few undertakings which we more cordially approve, than the republication of ſound and approved tracts in Divinity. Dr. Comber's arguments againſt the Roman Catholics have before received the higheſt ſanction in their favour, by being put on the liſt of books diſperſed by the Society for promoting Chriſtian Knowledge; and though this might ſeem to offer a reaſon againſt republiſhing in another way, yet, if the new edition ſhall ſerve to recall attention to them, the public will benefit by the event. It appears, alſo, that this edition muſt proceed from ſome deſcendant of Dean Comber, (probably the ſame who publiſhed memoirs of him a few years back *,) becauſe the ſermon ſubjoined is ſaid to have been accidentally diſcovered among the Dean's MS. papers.

The ſermon is, like the other works of the learned and pious author, full of ſtrong argument, and valuable reſearch; and the editor has performed a very laudable office in drawing it forth from its concealment. It is ſuppoſed to have been written about the year 1685, but the arguments in it will be valuable, ſo long as the Romiſh church ſhall adhere to the errors of praying in an unknown tongue, and ſhall endeavour to convert Proteſtants to their faith.

No apology can be required for bringing forward ſuch works at any period; whether (with Dr. Middleton, in the motto) we conſider civil liberty as endangered by popery, or look to intereſts of a more exalted nature.

* See Brit. Crit. Vol. xiv. p. 206.

ART. 31. *Security in the Divine Protection. A Sermon, preached in the Chapel of Berwick (Salop) on Thurſday, December 5, 1805, being the Day appointed by Proclamation for a General Thankſgiving. By S. Butler, M.A. Late Fellow of St. John's College, Cambridge, Head Maſter of Shrewſbury School, and Chaplain to the Earl of Denbigh.* 12mo. 24 pp. 1s. Eddowes, Shrewſbury; Longman and Co. London. 1805.

This diſcourſe, which is eloquent as well as patriotic, is dedicated with peculiar propriety to the biſhop of the dioceſe, the brother of two heroes, then foremoſt in the rank of our defenders by land and ſea; Lord and Admiral Cornwallis. The former, ſince its publication, unhappily the ſubject of a national regret, ſimilar to that experienced from the death of Nelſon; the latter ſtill preſerved to his country's love and hopes.

We have ſo often had occaſion to commend the ſermons of Mr. Butler, that it might perhaps be ſufficient to ſay, that this deſerves to rank with its predeceſſors. We cannot, however, refrain from inſerting a ſpecimen, which will not improbably incline our readers to think that this is even ſuperior to the reſt.

"Whether ſuch will be the fate of that ſcourge of Europe, whom it has pleaſed the Almighty to raiſe from the moſt contemptible obſcurity to the plenitude of human greatneſs, the event alone can determine. Thus far, however, we may without preſumption affirm, becauſe we muſt acknowledge it with gratitude to the divine protection, that we have hitherto been the barrier between him and univerſal empire. While the iron yoke of ſlavery bowed the necks of ſome, the weakneſs of exhauſted reſources cramped the energy of others, and the narrow, crooked maxims of ſelf-intereſted policy blinded the reſt of the European powers to their real intereſts, and ſhut out all that generous indignation againſt an oppreſſor, and that lively ſympathy for the oppreſſed, which nothing can extinguiſh in the breaſt that is warmed with the vital ſpark of genuine liberty—while the reſt of Europe, I ſay, nerveleſs and appalled, ſaw the coloſſus of France, wading in blood upon the earth, and rearing its front above the clouds, England ſtood forth, and ſtood alone, the champion of her own freedom and of the liberties of the world. She rebuked the pride, ſhe defied the threats, ſhe crippled the arm of her gigantic and ferocious enemy. *She hath called to the nations from far to break his bonds aſunder, and caſt away his cords from them:* to her they look for deliverance from the galling yoke of wanton inſult and perfidious protection; in her unſhaken valour, in her inflexible conſtancy, in her untameable freedom, in her inexhauſtible reſources, the hopes of all the civilized world, where Gallic deſpotiſm and Gallic corruption have not broken the hearts of men, are centered and repoſed."

The whole ſermon is certainly compoſed with peculiar energy of language, and juſtneſs of thought.

MISCELLANIES.

ART. 32. *The Clergyman's Assistant, or a Collection of Acts of Parliament, Forms, and Ordinances, relative to certain Duties and Rights of the Parochial Clergy. To which are prefixed the Articles of Religion, and the Constitutions and Canons of the Church of England.* 8vo. 290 pp. 4s. 6d. Clarendon Press, Oxford. 1806.

This is a very useful book, published for the advantage of the clergy, at a very reasonable price. Its plan cannot better be explained than in the words of the introductory advertisement.

"The following collection is grounded on a former publication of the same kind, [we presume, "the Clergyman's Vade Mecum" in two vols. 12mo.] containing the thirty nine articles of the Church of England, and the constitutions and canons of 1603, together with extracts from several Acts of Parliament, which either grant some privilege, or impose some injunction or restraint on the clergy or church, or are provided for the maintenance of religion, &c. The original plan is now very much enlarged, by giving the acts in question more at length, and by adding others, especially some recently passed of very general use, to which the parochial clergy must often have occasion to refer." "There are added some useful forms, now generally received in practice, taken chiefly from Ecton's Liber Valorum, or Bacon's Liber Regis, together with rules for the information of those who have occasion to apply to the Governors of Queen Anne's Bounty, corrected to the present time."

We have only to add to this account, that the collection is judiciously made, and that the possession of this single volume, will, for the ordinary use of the clergy, supply the place of many costly and extensive works.

ART. 33. *The Christmas Fire Side: or, The Juvenile Critics. By Sarah Wheatley, Author of "The Friendly Adviser."* 8vo. 189 pp. 3s. Longman, &c. 1806.

The title of this little book induced us to commit the task of reviewing it to a *trio of Juvenile Critics*, during their midsummer holidays: and finding, on an inspection of the book, that their account is judicious, we shall not hesitate to adopt it.

The *view*, with which this little work was undertaken, is thus explained: "Example has always been said to make a deeper impression on the mind, than precept; and to search into the motives and merits of those celebrated actions, which are held out as examples, and compare their relative excellence, may serve to fix the impression still deeper. Young people, therefore, cannot too soon be taught to make such examinations and comparisons:

for, while it muſt neceſſarily tend to ſtrengthen and confirm their moral principles, it will cultivate their minds, and quicken and invigorate their underſtanding." P. ix.

If we do not find *novelty* in theſe obſervations; yet we find *truth* and *juſtice*, which are far more important. The *plan* of the work (in few words) is this: The young *men* of the party, in the chriſtmas holidays, produce examples from *ancient* authors of ſome *moral excellence*, choſen for the ſubject of each evening's converſation: the young *ladies* do the ſame, from *modern* hiſtory; the merits of each example are then examined; and it is decided, to which of them moſt praiſe is due; the head of the family, Sir Hubert, and his lady, kindly joining in, and regulating the debate. This controverſy is carried on with good humour and liberality on both ſides: and it generally leaves the ſuperiority with the *moderns*; as might be expected from the politeneſs of the champions for the *ancients*. The ſubjects are,—*fraternal affection*, *filial affection*, *humanity*, *friendſhip*, *juſtice*, *temperance*, *religion*, *honour*. Among the many ſentiments which pleaſed us, in this well-deſigned little book, the following moſt forcibly attracted our notice. "Nothing can be more injurious to the cauſe of religion, than to repreſent it as an enemy to mirth and cheerfulneſs." P. 150.

We, *juvenile critics*, (and ſeniors alſo) not only conſider *cheerfulneſs* as conſiſtent with, but as promoted more ſtrongly by *religion*, than by all other means whatever. To be aſſured, that GOD is our friend, and kind father; who never, for a moment, loſes ſight of us, and our true welfare; and who is well pleaſed to ſee us innocently rejoicing, while we live in filial fear and love of him; certainly this aſſurance, derived from his own word, is a ſolid ground for cheerfulneſs. It may warrant us in hailing with joy every riſing ſun; in going through our daily taſk of improvement, with alacrity; and in committing ourſelves to refreſhing ſleep, with ſtrong feelings and expreſſions of thankfulneſs to HIM, who hath preſerved us throughout the day, and who will continue to watch over us, while we ſlumber inſenſible and defenceleſs.

ART. 34. *The Remarkable Caſe of Potter Jackſon, (Formerly Steward of the Echo Sloop of War) giving an Account of the moſt Cruel Treatment he received from Captain Liveſly, (Commander of the Lord Stanley Slave Ship) and his Chief Mate; by Aſſaulting, Impriſoning, Putting in Irons and Cruelly Flogging him: which cauſed Blood to burſt from his Eyes and Breaſt, and large Pieces of Fleſh to come from his Back, occaſioned by the Unmerciful Flogging he received of Upwards of one Thouſand Laſhes. Written by himſelf. With the Trial before the Right Hon. Lord Ellenborough, in the Court of King's Bench, Guildhall, London, on Thurſday, July 10th, 1806; when the Jury returned*

turned a Verdict, Five Hundred Pounds Damages!! 8vo. 31 pp. 1s. Printed for and Sold by the Unfortunate Sufferer, at R. Butter's 22, Fetter Lane, Fleet Street. 1806.

The lamentable caſe above deſcribed, appears to have been proved with every poſſible aggravation; and we cannot help being concerned, that a criminal inſtead of a civil proſecution was not inſtituted againſt the wretches who tormented this unhappy ſufferer; though, as he wonderfully ſurvived, no adequate puniſhment could, even by that mode, have been inflicted. As it ſeems uncertain, from the abſence of the defendant, whether or not this poor man will receive the damages awarded to him, we hope his miſery will be ſoothed by the contributions of the charitable. He has, however, been ill adviſed to name in the advertiſement, among the inſtances of recorded cruelty, the conduct of a late Governor in the Weſt Indies, whoſe caſe is not yet, we believe, finally decided, and whom many perſons deem an honourable and injured man.

ART. 35. *Poems and Plays. By William Richardſon, A. M. Profeſſor of Humanity in the Univerſity of Glaſgow.* 12mo. 2 vols. 12s. Vernor and Hood. 1805.

The poems of Profeſſor Richardſon were publiſhed in a ſingle volume in 1801, and then received from us the praiſe to which they are ſo well entitled*. They are now, by various additions, augmented to twice their original extent. The principal acceſſion is the Tragedy of the Indians. The ſcene is placed in North America, and the period of the action is that of the taking of Quebec by the Britiſh troops. The chief intereſt is excited by the perils of Sidney, an Anglo-American, at that time captured by the Indians, and Maraino, his ſiſter, who had been carried away by them when an infant, and educated among them. Some of the ſituations are ſtriking, as where Maraino is enjoined to ſlay her brother, but on the whole the drama does not appear to rival the Maid of Locklin, which we noticed before. The following ode, of the Indians about to ſacrifice Sidney, has much poetic fire and animation.

" *1ſt Indian.* Spirits of the dead, that fly
All athwart the midnight ſky
When the ſable-ſuited night
Bars the weſtern gate of light,
And with lamentable wail
Load the intermitting gale,
2d Indian. By your melancholy groans,
Mangled carcaſes and bones,

* See Brit. Crit. Vol. XIX. p. 478.

That, beſmear'd with recent gore,
Lie on Hoſhelega's ſhore,
Diſembodied ſpirits come
And enjoy the victim's doom.

3d Indian. Come, my brethren, fierce and grim,
Fill the cauldron to the brim.
Fuel in the foreſt hew,
Cypreſs, pine, and baleful yew,
Till the ſmoke and ſmould'ring fire
Round the ſooty ſides aspire.

4th Indian. With a thouſand tortures ſlow
Vary his protracted woe:
Every nerve and every vein
Claims its deſtin'd dole of pain,
Till the wilds and rocky ſhore
Bellow with th' unpitied roar.

5th Indian. Bend th' elaſtic bow to fly
With his hairy ſcalp on high.
Hither, from the waſte of war,
Areſkouy, roll thy car;
Grim with horrible delight,
Hallow the tremendous rite.

6th Indian. Blaſts that wing the winnow'd air
Fly! on rapid pinion bear
Far beyond the billowy main
Screams of anguiſh, ſhrieks of pain!
Far beyond th' Atlantic deep
Let his kindred wail and weep.

Neiden. [*With threatening geſture addreſſing Sidney.*]
Never, never, never more
Shalt thou tread on Albion's ſhore,
Friends and kindred never ſee,
But, convuls'd with agony,
Here mid Indian wilds ſhalt have
Early thine unhonour'd grave." Vol. ii. P. 56.

The additional poems in the firſt volume are few: only three are marked as never before publiſhed, but, if we miſtake not, there are more which were not in the former volume. The poems will not fail to hold their place in judicious collections.

ART. 36. *An Abridgment of Goodacre's Arithmetic: intended for the Uſe of Young Ladies and others, whoſe Avocations will not allow them to ſpend much Time in the Study of this Science. By Robert Goodacre.* 8vo. 84 pp. 1s. 6d. Oſtell. 1805.

"The following little volume is offered to the public as an abridgment of the author's larger treatiſe on the ſame ſubject, and is confined to thoſe parts which are indiſpenſably neceſſary in the

the common tranſactions of life."—"Every part is rendered as conciſe as poſſible, in order alſo to unite cheapneſs with utility." P. 111. It appears to us, that this union is effected in a very commendable manner; and we recommend the work for the uſe of thoſe who are mentioned in the title page.

ART. 37. *Memoirs of the Life and Achievements of the Right Hon. Horatio Lord Viſcount Nelſon. By a Captain of the Britiſh Navy. The Sixth Edition. To which is added, a particular Account of the Funeral Proceſſion.* 8vo. 124 pp. 2s. 6d. Symonds and Hatchard. 1806.

We ſhould not have gueſſed this life to be the work of *any* naval captain, and particularly of a *Britiſh* captain, who, we ſhould have thought, would hardly have made ſuch a remark as this: "We have heard of commanders diſguiſing their perſons—of *Lord Rodney's* having in battle worn a hairy cap, and in other reſpects the garb of a common ſeaman; but that was not the courſe of *Lord Nelſon.*" P. 111. The book is moſtly made up from official diſpatches, and other publications.

ART. 38. *A Treatiſe on the Art of Bread-making. Wherein the Mealing Trade, Aſſize Laws, and every Circumſtance connected with the Art, is particularly examined. By A. Edlin.* 12mo. 221 pp. 4s. 6d. Vernor and Hood. 1805.

"At the Theatre of Guy's Hoſpital, in London, there is eſtabliſhed a ſociety of medical men, who meet once a week, during the winter ſeaſon, to communicate ſuch new facts and obſervations as occur in the courſe of their practice. At the ſame time, a diſſertation on ſome medical or philoſophical ſubject is brought forward, and read by the members in their turn; which, after due deliberation, and an exordium from the preſident, is calmly inveſtigated; when ſome of the lecturers, and many of the moſt eminent men in the profeſſion, are frequently induced to give their opinion, for the promotion of medical knowledge, and the improvement of the ſtudents in particular; who, while they only appear to be enjoying an agreeable evening's converſation are, in reality, laying up a treaſure of uſeful knowledge. Such is the origin of the preſent performance." *Preface.*

A very reſpectable origin it is; and the deſign promiſes much benefit to the public. The ſubjects here treated of are—the natural hiſtory and cultivation of wheat; the mealing trade; the manner of preſerving and grinding the different ſorts of corn; the analyſis and ſyntheſis of wheat; the nature of yeaſt, with methods for generating and preparing it, and the mode of fermentation; the ſeveral preparations of bread; the ſtructure of a bakehouſe; and finally, a connected view of all the laws at preſent in force reſpecting the manner of regulating the aſſize of bread, both in

town and country. The appendix contains obſervations on the profits, loſſes, and expences incurred by a baker. We ſtrongly recommend this work to all thoſe for whoſe uſe it was deſigned; to ſtudents in experimental philoſophy; to frugal houſewives; to captains of ſhips and military men; to bakers; and generally to all who wiſh to purchaſe and eat unadulterated, wholeſome, and good bread.

ART. 39. *Exempla Eraſmiana; or, Engliſh Examples, (for the Uſe of beginners) to be turned into Latin, according to the Order of the Rules in Eraſmus's "Compendium of the Latin Syntax." To which are added, a few Engliſh Idiomatical Expreſſions. By B. D. Free, A. M.* 8vo. 188 pp. 3s. Robinſon. 1806.

The author ſtates, that "the ſuperior advantage this Exerciſe-book contains is, that the compendium rules are inſerted at length, with their explanation; and theſe rules ſhould be committed to memory, ſo that it may equally ſerve as a ſyntaxis. This production (as the title expreſſes) is intended more immediately for beginners, and with that view the examples are not only few in number, but conciſe in themſelves, for the more immediate purpoſe of exemplying each reſpective rule; and at the end are ſubjoined ſome idiomatical Engliſh expreſſions, not directly referring to, or compriſed under, any particular rule in Latin. Neither the gender nor declenſion of the noun is affixed, and merely the figure to point out the conjugation of the verb, that the ſcholar may be compelled to uſe his dictionary, which in general is too much neglected." *Preface.*

We ſhall ſhow our reſpect for this work, and for ſuch books in general, by a few remarks, of which the author may hereafter avail himſelf.

We approve of the Latin rules Engliſhed; but we think the example would come better after the Engliſh, than after the Latin rule: as at p. 28, "Ut, omnes omnia, &c." Here too (as in other caſes) the example ſhould be diſtinguiſhed from the rule, by being printed in a different type. P. 33, at bottom, "Verus amicus, &c." does not exemplify the rule. In many inſtances, there is an anticipation of rules; particularly, at p. 34, "Obtempero," where, as the verb governs a dative caſe, it is ſurely miſplaced. A very eſſential rule in the gerunds, "Vertuntur etiam gerundia in nomina adjectiva," (Eton) is unfortunately omitted. Surely, it is in Eraſmus's Syntax, which we have not at hand. At p. 155, the examples are too few; there ſhould be one, at the leaſt, in each word. We do not agree with the author, in the rule, "QUIN, *jubendi*," &c. (p. 158). The verb *venio*, after *quin*, ſhould not be in the future indicative, but more elegantly in the preſent ſubjunctive; as, *non dubito quin veniat*. *Quin* is ſeldom put with an indicative, except when it means *Cur non*;

non; as, *Quin vôcaſti* hominem? quin accipis? for *imo*, indicative: or imperative, as *Quin tu hoc audi.*

We are of opinion that the book will be found uſeful, with the alterations which we have ſuggeſted; and occaſionally, a recapitulatory exerciſe.

ART. 40. *A Father's Memoirs of his Child. By Benjamin Heath Malkin, Eſq. M. A. F. A. S.* Royal 8vo. 172 pp. 10s. 6d. Longman and Co. 1806.

With its beautiful portrait in the frontiſpiece, its plates of infantine ſketches, its fine paper, print, and literary luxury, this book is exactly what might, without impropriety, have been put together as a private preſent from a father to his own particular friends, and thoſe to whom the ſubject was known; but as a production to be laid before the public, it is one of the moſt idle and ſuperfluous works that we have ever ſeen. It teaches nothing but what every one may know without it, that much goodneſs of underſtanding and diſpoſition may be diſplayed from a very early period of life; and it exemplifies chiefly what is ſeen continually, that the partiality of parents can eaſily convert trifles into prodigies.

In a very long and elaborate addreſs to a valuable friend, by way of dedication, another ſuppoſed prodigy is celebrated, the deſigner of the frontiſpiece to the book. He is celebrated both as an artiſt and as a poet; but ſo little judgment is ſhown, in our opinion, with regard to the proofs of theſe talents, that we much doubt whether the encomium will be at all uſeful to the perſon praiſed. As an artiſt, he ſeems to be one of thoſe who miſtake extravagance for genius; as is teſtified, even by his angel in the frontiſpiece, though the kneeling figure is elegant, and that of the child paſſable. As a poet, he ſeems chiefly inſpired by that,

——— Nurſe of the didactic muſe,
Divine Nonſenſia.———

Loves of Triangles.

ART. 41. *Letters from Paraguay, deſcribing the Settlements of Monte Video and Buenos Ayres, the Preſidencies of Rioja Minor, Nombre de Dios, St. Mary and St. John, &c. with the Manners, Cuſtoms, religious Ceremonies, &c. of the Inhabitants. Written during a Reſidence of ſeventeen Months in that Country. By John Conſtanſe Davie, Eſq.* 8vo. 5s. Robinſon. 1805.

As this work appeared before the ſettlement of Buenos Ayres was added to the Britiſh Dominions, it is not ſubject to the imputation of being a mere temporary compilation. The account

gives

given of the author is, that he left this country from ſome love diſappointment, and proceeded to New York, after which he embarked on a trading voyage to Botany Bay; he was obliged by a ſtorm to make for the river Plata, whence he afterwards went to Buenos Ayres; where, being ſeized with a fever, he was left to the care of the fathers of the convent of St. Dominic. He afterwards attended one of the fathers to ſome of the preſidencies in the interior of the Province of Paraguay. His obſervations he communicated to his friend at New York. He was laſt heard of at Chili, but whether he is now living is uncertain. It is an entertaining volume, and will, at this particular period, be, we doubt not, generally acceptable.

ART. 42. *A Walk through Leeds, or Stranger's Guide to every Thing worth Notice in that Antient and populous Town, with an Account of the Woollen Manufacture of the Weſt Riding of Yorkſhire, with Plates.* 12mo. 1s. 6d. Croſby. 1806.

This is a very neat and cheap repreſentation of ſuch things as are worth a traveller's curioſity with reſpect to Leeds. The account of the Woollen manufacture, tho' conciſe, is ſatisfactory. We have from this tract the pleaſing information, that the increaſe of the manufacture has in the laſt year been 17,896 pieces or 845,139 yards.

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